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THE

NARRATIVE

OF

ELEAZER SHERMAN,

GIVING AN ACCOUNT OF

HIS LIFE, EXPERIENCE, CALL TO THE MINISTRY OF THE GOSPEL, AND TRAVELS AS SUCH TO THE PRESENT TIME.

THREE VOLUMES IN ONE.

VOLUME I.

Come and hear, all ye that fear God, and I will declare what he has done for my soul.—*Psalm* lxvi. 16.

PROVIDENCE:
H. H. BROWN.....PRINTER.
1832.

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MIDDLEBOROUGH JULY 28, 1828.

This may certify, to all whom it may concern, that ***ELEAZER SHERMAN*** *was received as a member into the Christian Church in Middleborough, September* 5, 1815, *and retains a good standing, has been a useful member to the present time, and in meetings has improved his gift to the good of those present, and in many places to the conviction of many.*

Signed in behalf of the Church.

ABIEL NELSON, *Clerk.*

Entered according to act of Congress, in the year 1832,
By ELEAZER SHERMAN,
In the Clerk's Office of the District Court of Rhode-Island.

TO THE PUBLIC.

My reasons for publishing this Narrative are, that I have felt it my duty, believing it will be for the good of others, and a benefit to me, as I expect to travel. The small profits I may make on the work, will pay a part of my expenses, as no one can travel and preach the gospel without being at considerable expense, and I have a wife and three children to support, and if I have not the means of supporting them as well as myself, I shall be in the way of my duty to stop travelling, and labor some other way for my support. All I ask from any one for my assistance, as I travel, is for them to do their duty before God, and they will be rewarded in the coming world, as the Savior has said, If you give a cup of cold water in the name of a disciple, you shall not lose your reward. It is now over seventeen years since I first began to labor in God's vineyard, and those that read the

history of my life will see that I have not been all the time idle, and that my labor has not been in vain. I also believe that this history will be entertaining to all who read it, and that Christians of every denomination, who love God and his cause, will by reading it discover that the Lord has done great things for me and by me as an instrument in his hands in bringing many from nature's darkness to marvellous light, and from the power of sin and Satan to God. To his name be all the glory.

I believe it my duty to go among all denominations here a door is opened to preach. I firmly believe that God has a people among all denominations on the earth, by whatever name called. Those that are born again are all made to drink into one spirit. St. John says, they that have their robes washed in the blood of the Lamb shall come from every people and nation under heaven, and worship before him; and every nation and people that fear God and work righteousness, will be accepted of him in the great and final day. I hope that all who purchase this book, will read it through, and preserve it for others, whom it may benefit, when its author is no more.

NARRATIVE.

CHAPTER I.

My birth and parentage—Exercises of mind at different times until I was converted.

I was born April 15, 1795, in the town of Middleborough, Plymouth county, Mass. I am of the seventh generation from Philip Sherman, one of the first settlers on Rhode-Island. He and a few others purchased the whole of the island of the Indians. He was, as I am told, a Friend, and many of his descendants are of that order at the present time. My grandfather was a speaker in the Friends' meeting. My father married out of the society, and for this was excluded. My mother belonged to a Congregational Church, and also one brother; three sisters and myself, joined a church of the Christian denomination. My father had ten children, six sons and four daughters. One brother and one sister have finished their mortal life. I am the fourth son. At the age of six years, from what I saw in the works of creation, I was led to conclude that there was a Supreme Being, who was the author of all things. Being early taught to read, I learned that his character was holy, and that I was to appear before him, to give an account of my conduct in this world. At the early age of six years, I resolved to live a good life, and do the will of my heavenly Father, and thereby get to that place called heaven. At that time I told my little companions, I would never swear, nor tell a lie; that if they did, they would go to that wicked place called hell.—The first sin I ever committed, for which I felt condemned, was in telling a wrong story to my mother, to escape correction. A deep sense of this sin filled my mind with horror. I thought God was angry with me, and could obtain but little sleep through the night, and my hopes of heaven were blasted, and I viewed myself a sinner, and endeavored to pray God to forgive me.

Nothing special occurred from this time, until I was eleven years of age. I then had a remarkable exercise of mind. One day when I was at work in the garden, these words came to my mind, accompanied by the Spirit: Jesus Christ came into the world to save sinners, to save all from sin. It was to me as though a voice from heaven had proclaimed it in my ears. I stood some time in astonishment, as I never had such feelings before. It appeared as though I saw the most innocent and lovely character that mortal eyes ever beheld, going about doing all the good in his power to the sons of men, treated with all the cruelty and contempt which it was possible for wicked men to manifest toward him, and was led up the hill of Calvary to suffer the awful pains of death on the cross. When I saw and meditated on these things, I wept before the Lord; I saw myself a poor sinner, and that Christ had died for me, and unless he forgave my sins, I must perish forever. I cast my eyes toward heaven, and all the firmament appeared changed to dark yellow; the sun did not appear to shine with his usual effulgence. All nature before me seemed to be in deep mourning. This frame of mind continued for some time. I had seasons of weeping in secret for several days. Soon after I had a desire to hear preaching, and the first opportunity I went to hear Elder Simeon Combs, a Baptist preacher, then settled at the south of the town. Shortly after I entered the meeting-house, he named his text from these words: If the righteous scarcely are saved, where shall the sinner and the ungodly appear? It seemed as though he directed his discourse to me. I trembled and wept much, realizing that with all the rest of the human family, I must appear before the judgment seat of Christ, and hear the sentence from him, Depart ye cursed, if we are not prepared to meet him. At this meeting many were convicted, and a glorious work of God commenced and continued through the season.—My mind was greatly exercised through all that season of reformation. About one year from this time, some turned from their religion, and I almost began to think it all imaginary, and that there was no such thing as re-

ligion, and that the Bible was written to deceive people; for none had ever returned from the world of spirits, to inform us if there was a heaven or a hell: and if religion was a reality, why did not its professors live up to it? And thus I halted for a long time between two opinions. When in my sixteenth year, the Lord called me again. One of my intimate friends and associates was taken away by death; a youth by the name of Stephen Briggs, whom I loved as a bosom friend. I had reason to believe him a Christian. When the affecting news came to me that he was dead, I thought that he had gone to heaven; and if I had been called, where should I have been? Solemn question. I have no hope beyond the grave. Lord have mercy upon my poor soul, was the language of my heart. If I am not prepared for death, this young man and I must be parted at the judgment day; we are now parted. We have taken sweet counsel together, we have gone to the house of God in company, and O, must we be parted forever? I went to his funeral deeply affected, and with trembling steps approached the side of his coffin, to view for the last time this lovely youth, who so often had met me with a smile; but ghastly death had changed his countenance, and I shall hear his pleasant voice no more. Soon after his death, Eld. Briggs, a Baptist preacher, came into the neighborhood, and preached at the school-house, from this text: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them. This discourse had a powerful effect on my feelings. I wept much through the meeting, but was unwilling to let it be known that I wanted religion, and so grieved the Spirit that in a few months my conviction again left me. At the age of sixteen I went to Taunton, to serve as an apprentice with William and Henry Washburn, to learn the cabinet-making business. I had not served many months, before I was taken sick, and returned to my parents, where I was confined three months with a slow billious fever. During this sickness I was insensible of my situation most of the time, but God was pleased in mercy to raise me to health; and

when I obtained my usual strength to labor, I left home to resume my former employment. I passed through a grove of woods on my way, when it seemed as though I heard a voice from heaven, saying unto me, God has spared your life to repent.

I immediately concluded if I had been taken out of this world on my sick bed, in my senseless state, I must have been forever miserable. I saw I was under the greatest obligation to return. Thanks to my God for sparing my life. I then felt determined to live a life devoted to God, and serve him the remainder of my days. I then began to search the scriptures to inform my mind what was the will of God toward me as a sinner; and for six months I was under serious awakenings, but by neglect of prayer and watchfulness, I soon began to fall in with the temptations of this vain world, and lost all my convictions and lived in a very careless state for some time. At the age of eighteen, I was much engaged in the association of young people; I delighted much in what is called civil mirth and recreation; but in the height of my enjoyment and anticipated pleasure, my high prospects of happiness were, in a measure, blasted. The Lord, about this time, was pleased to take a number of those young people who were dear to me, from the shores of time. None can describe my feelings at this time, in being separated forever in this world from those whose company was dear as life. At this time, I was called from day to day, to assist in making coffins for the dead; and often when the bell tolled for the deceased, I thought that my turn might come next. I was filled with great anxiety, and strongly desired to be prepared for death. In a short time I was taken sick, and returned again to my parents, in my native town.

While I was confined with this sickness, I had my reason granted me; but my mind was filled with horror, as I was doubtful whether I should recover. I tried to pray to the Lord to spare me, and restore my health, promising, at the same time, I would live a different life, could I be spared. God was pleased in a short time to restore me to health, and I again was on my way to Taunton, through the same grove of woods

mentioned before, when these words again occurred to my mind: God has once more spared your life to repent. I felt to tremble before the Lord, viewing my obligations according to promise on my sick bed, but a short time before. New resolutions were now formed by me, to serve God; but, alas! I again broke my promise; for in a short time I was seeking the pleasures of this vain world, and so continued until my twentieth year. About the first of December, that year, I went on a visit to my native town, to see my relations and acquaintances, as there were many young people whom I had formerly associated with in parties of pleasure.

I accordingly agreed to go one evening, as some of them expected to be together, and I anticipated much enjoyment at the party. But to my astonishment, just before the commencement of the evening, I found that most of the company were going to a religious meeting. News came that a young man by the name of Asa Foster, was to preach that evening in the neighborhood. When I found that I could not prevail on my young friends to give up going to meeting, and attend the party, and found some for going one way and some the other, I concluded to go to meeting myself, and give up our party at that time, and accordingly we all went to meeting. I do not think I ever went to meeting with my mind filled with so much vanity, as it was that evening. As I entered the house and saw the preacher, his singular appearance, his dress, and manner of preaching was different from any I had ever heard preach the gospel before. I had not been long in meeting before a young man sitting beside me, fell on his knees in the time of preaching, and cried aloud, 'Lord have mercy on me, a sinner; Lord Jesus save me, or I perish; O God have mercy on my poor soul.' The distress of this young man, and his piercing cries, operated powerfully on my feelings. I thought it was the power of God unto salvation. The preacher was stopped by the loud cries of the young man, and prayed fervently for him. After the preacher had prayed, a man prayed, and such a prayer I had

never heard before; it was with the Spirit, understanding, faith and power; and was answered, I believe, immediately from heaven. He prayed the Holy Ghost to descend as it did in the day of Pentecost, that sinners might cry out as they did then; and cries were soon heard in every part of the house, Lord have mercy on me a sinner, and what shall I do to be saved. I never saw so much of the power of God manifested before. I trembled in his presence, and felt the power of his convicting Spirit, but endeavored to prevent its being discovered. It was strongly impressed on my mind to ask the Christians to pray for me, but I resisted the impression, and concluded to pray for myself, when I left the meeting, in secret. I returned that evening from the meeting with very different feelings from those when going. My young companions who were with me, all appeared very solemn: that same spirit we all had when going to meeting that evening, had left us. I returned to my brother's that evening, and my sister, who had been a professor for years, said to me, "My brother, I hope you will have religion, and yet be a blessing to the people in the town where you live."

I replied, if I get religion, I shall keep it to myself: I shall not make such a noise about it as many do; for I concluded that a person might be religious without a confession as well as with. I then retired to my lodgings, but sleep departed; my past life and sins were before me, and distress filled my soul. The next morning I had a desire to read the bible, but neglected some time fearing that some in the house would think I was under conviction. The same morning one of my particular friends, a young man, came to the house and asked me if I would go with him to meeting at the Long Plain meeting-house, four miles from that place, for Elder Foster was to preach that day. My mind was filled with anxiety to hear him again, but the rain prevented us from going that day. The evening following the young man came to the house and informed me Elder Foster would preach at Deacon Kane's house that evening, and we both went. As I entered

the house, I found the young man who was in such distress the night before, very happy in mind, and giving glory to God for pardoning mercy. After the young man had done relating his experience, Elder Foster arose and said, "My hearers, through God's assistance I shall point out to you all the road you are in; whether you are bound to heaven or hell," and quoted this text: "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it; and broad is the road that leadeth to destruction, and many there be which go in thereat." He set forth the glorious path to heaven, leading through the trials and temptations of this world and death and the grave, up to heaven and a glorious immortality. I plainly saw I was not bound that way. He then set forth the situation of those in the broad road to destruction; that they followed their own wicked desires, and the imagination of their own sinful hearts; refusing his merciful calls; and when his judgments were sent to turn them about, the sinner would make promises and break them, refuse his gospel, resist his Holy Spirit, till at length death with all its grim terrors would seize their mortal frame, and they at length go down to hell.

I then plainly saw myself in the broad road; I thought his discourse was to me. I had broken my promise on a sick bed, in times past, and all my sins were then in order before me, and I must soon turn or die. From this meeting I returned again to my sister's house, with a wounded heart. I rested but little that night. The next morning I wanted to ask my friend to pray for me, but my proud heart and stubborn will kept me back. Soon after I set out on my way to Taunton, my mind was weighed down with a heavy burden. In the evening I entered the work-shop, and my shop-mates soon began to question me about my visit—if I had a good time with the young people I went to see. I tried to be as cheerful as possible, fearing my companions would discover I was serious; but as I was naturally of a very lively turn, and full of jesting, they soon discovered the change in me, and said, he is going to be religious, and we will laugh

him out of it; and from day to day, much was said and done, to get me to give it up. One day as I was by myself, the enemy suggested these things to my mind: you are now at the right age to take comfort in this world, and have many young acquaintances; but if you become religious, you must lose their company, and be despised by them, and counted an outcast from their society; and besides, there is no reformation in the place, and you had better give up seeking religion until you are twenty-one years of age—and then you can go where there is a reformation and get religion, and the way to get rid of your serious impressions, is to go to the first party of young people that meet for pleasure, and be as lively as ever, and you will no longer have your gloomy thoughts. I immediately fell in with temptation, and did accordingly. I went directly against my conscience into gay young company, on purpose to wear off conviction, and by this means became more hardened in sin than ever. I thought then nothing should move me to seek religion until I was twenty-one years old.

About two weeks after this, a man came from my native town to see me, and informed me of the work of God in that town, and that many of my young friends and particular associates had experienced religion, and that they had sent by him their respects, wishing me to make them a visit as soon as possible, for they had a great desire to see me converted. This unexpected news wrought powerfully on my feelings; for a few weeks before this I was with them, and was ashamed to let them know I wanted religion. But now, said I, they are converted, and I am left to hardness of heart, by striving against the Spirit of God.—I begun to cry out, in the language of Paul, Lord, what wilt thou have me to do? I was for a little time in such distress of mind it seemed I could not live. All my sins like mountains appeared before me, and the voice of justice, like thunder, cried, Cut the rebel down. It seemed as though I was guilty of the sin which was the means of the damnation of all the miserable; and that sin of refusing and resisting the Spirit, if contin-

ued in, was the sin against the Holy Ghost, and to persevere in this way, against light and knowledge, was incurring guilt which could not be forgiven, either in this world or the world to come.

But at this time a little hope began to rise in my mind that one more call to me was granted, and if I was faithful to attend, and hear and obey this call, I might possibly be saved; for it appeared to me God's Spirit was then striving powerfully with me, and he had declared in his word, his Spirit should not always strive with man.

I then looked back on my past life, and saw from a child I had refused that Spirit which was sent to reprove the world of sin, of righteousness and of judgment; and I had barred the door of my heart against the Spirit; that my Savior had stood and called unto me, but I had replied, Go thy way till a more convenient season; but hear your last call, and prepare for eternity—life and death are before you—take a decided stand—and no longer halt between two opinions.—Thus the Lord seemed to speak to me. I then gave up to seek the Lord with all my heart, resolving that I would never desist, but would go crying for mercy, even if I should be cast off at last. These exercises took place about the going down of the sun of a very dark and cloudy day. At half past 3 o'clock I left my work at my bench to find some solitary place to pray. As I entered the street, I heard the sound of a fiddle, at a hall on the opposite side, which was occupied for a ball room. The once pleasant instrument of music had now lost its sweetness to me, and the sound of rolling thunder at this time would have been more delightful to me. I passed the hall and said, O Lord, turn the minds of the young people, that this hall may yet be the house of prayer and for religious worship. It came to pass in a short time after. I then passed the hall and entered a lot, and with trembling steps moved slowly on until I came to the corner of the lot. A fence crossed one way and a ditch the other. My distress was at this time so great, that my natural strength was in a great measure gone. I stood for a few min-

utes trembling before the Lord, while the heavens over my head were in blackness by a thick cloud, and such darkness that I could hardly discover what was before me, and the streaming rain descending. I then reflected that the eyes of Him who pierceth the darkest cloud, were upon me, and that he knew the desires of my heart. I then kneeled before him and prayed, O Lord thou wouldst have been just if thou hadst cut me off years before this, and sent my soul down to the regions of darkness forever. But O Lord, as thou hast seen fit to spare my life to see this night, O be merciful to me a sinner; show me the worst of my case, and may I have repentance unto life. O Lord, help me that I may never turn back from seeking thee, and help me to overcome all temptations, and the sin that most easily besets me. And O Lord, I most solemnly make my vow, through thy assistance I will from this time never cease praying, until I find the pardon of my sins, if it is not until my latest breath.

I continued to go to this place for several days after, and pray. But one day I had labored, and being very tired, something seemed to say, what use is it for you to go to yonder lot and pray to-night? You know that many times your prayers don't reach higher than your head; and if you go to-night, it will do no good. I then entered the house, to retire to my bed. I had part of my clothes off, when something in me seemed to say, will you give up praying, and break the solemn vows you have made? No, I will go this night and pray before I sleep. I put on my clothes again, and went and kneeled down in the snow bank. Feeling the piercing north wind, it reminded me of my dear Savior; who once prayed all night on the cold ground, while his lovely countenance was bathed in tears of sweat and blood, and his locks filled with cold drops of dew.—At this time I prayed, O Lord, if consistent with thy will, let me have some evidence that my prayers are heard by thee; and if there is mercy for me, let me when I return to the house, take the bible, and the first chapter I open to, may I read something that will give me encouragement to hope in thy mercy. I open-

ed to the 4th chapter of I. Peter: the 12th, 13th and 14th verses gave me much encouragement. They read as follows: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.

The next day while at work, this text of scripture came to me, Matt. v. 12:—Blessed are they which do hunger and thirst after righteousness, for they shall be filled. I believed I could then say from my heart, Lord, thou knowest that I do hunger and thirst after righteousness more than anything else. The next day I spent in reading and prayer, but found no relief in mind. The next, which was the 10th of January, 1815, my mind through the day was in a despairing frame in view of my past life. About 8 o'clock in the evening, while standing at my bench, I concluded I was given over, and misery and despair must be my lot forever. The time had been that I might have had religion; but then it was too late. Here I sunk down in tears, and sorrow overwhelmed my sinking soul. While in this distress, I heard as it were a soft and pleasant voice saying to me, Behold the lamb of God, that taketh away the sin of the world: And then was presented to my mental view the dear Savior, from his birth to his death. He seemed one of the most innocent looking persons ever beheld by mortal eyes; and in every sense he represented the lamb, particularly in his innocence and love. And for this reason John called him the Lamb of God. And as he was offered on the cross, and there tasted death for every man, I thought if his love was so great as to come into this world and undergo such unparallelled sufferings, and then die to save the chief of sinners, there was hope for me, as I felt willing to obey all he required in his gospel. I then viewed him on the mercy seat, and he

seemed to ask me three questions; the first was, are you willing to come out from the world and forsake its carnal pleasures? And are you willing to be despised for my sake, and to suffer persecution in the world? And the third and last question was, are you willing to die this night, and leave all your connexions and dearest friends on earth, if you can have an evidence that your sins are forgiven? I answered, Lord, yes; thou knowest I am willing to give up the world, with all its pleasures, and to suffer reproach and persecution, and even sacrifice my own life for thy sake. Lord I give myself up to thee, it is all that I can do.

As soon as I had given up all, I found peace, and the glory of God filled my soul. I never enjoyed such exquisite happiness in all my life: my love extended to the whole world, and I felt as though I had not an enemy on the earth. Christian people were as dear to me as my own relatives. I was so happy I could sleep but little through the night. I wanted then to see the whole world together, and tell them what an inestimable blessing religion was. In this way I went on rejoicing for some days; but all at once my mind became dark; I then doubted, and thought my former hopes were vain; but I said if I have not experienced religion, I will not give up praying.

I concluded about this time to make my friends in Middleborough a visit. On my way I stopped in the woods, kneeled down and prayed, O Lord, if I have been converted, give me an evidence of it this day; if not, roll on my convictions, for thou knowest I do not wish to take up with any thing short of that religion which will stand in the dying hour. I then went on my way, and arrived at my father's house about twelve o'clock. I had not been long in the house before my mother informed me that my sister Sarah had experienced religion but a few days previous. I replied I could rejoice, for my prayers had ascended for her while under conviction myself. She was five miles from home that day, at the house of another sister; and on starting to see her, I thought of my prayer in the morning. The sun was fast descending the western horizon,

and if it was not answered before the day was gone, I should think I had no religion. But previous to arriving at the house of my sister, the text at John xiv. 27, was applied to my sinking mind, attended by the Holy Comforter; the words were, Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid. I said, Lord, thou knowest I never received such peace from the world; it is a heavenly peace; it is like a river flowing from the fountain of immortal glory. In this comfortable state of mind, I entered the house of my brother Pierce, and met the sister who had lately experienced religion, at the door. I took her by the hand, and told her I was never so happy in all my life; my other sister coming immediately into the room, I said to her, Dear sister, your prayers for me are answered, for God has blessed my soul with heavenly peace. A number of my cousins being present, who had been converted years before, were made joyful to see me happy in the Lord; and glory to God was given by all in the house, for his converting grace, and glory filled my soul. In this happy state of mind, I went to meeting that evening, and found most of my young friends rejoicing in the love of God; and after hearing a number of them speak of his goodness and mercy to them, I arose for the first time to speak in a public meeting, and to tell what God had done for me.—I can truly say I took more comfort in this meeting than I ever did in all the parties of pleasure I ever went to in my life; and could say, One day in thy courts, O Lord, is better than a thousand elsewhere. In this happy state of mind I continued for some time, and thought my warfare was over; and concluded I should always enjoy the same felicity. I then returned to Taunton to my work, all things went on well, my mind was above the world, while my hands were employed in it. Invitations to join in parties of pleasure were rejected for the company of the humble Christian. Brother William Stall, a member of the Baptist Church, was as a kind father, and his house like a home to me, where I spent many delightful evenings with him and his family. Through

the winter I had great anxiety to see his family converted, and often prayed for them, and trust my prayers were not in vain, for one daughter soon experienced religion, and was baptized, she and her mother in one day.

About this time I was introduced by brother Stall to an aged Christian woman, the widow of Judge Padelford, who was a member of the Congregational Church in that town. I found her to be a mother in Israel, and a friend indeed; many instructions she gave me, which were comforting to my mind. I often prayed in her house, after a pleasant evening had been spent in religious conversation. Her daughter was converted about this time, and followed Jesus in the way. I often felt it my duty to go to houses in the place, and pray with the people, where liberty was granted. I found great satisfaction in taking up my cross, but soon discovered that the devil was greatly disturbed at my praying; he set his servants to mock and stone me in the streets, for praying; but the promises of Jesus supported me under persecution.

CHAPTER II.

Of my first speaking in public—Of the great reformation that then took place—Become convinced that water baptism is a command, and am baptized—Go to New-Bedford—Have some evidence of being called to preach.

About two months had now elapsed since I had experienced religion. I had information that the next first day Elder Cilton was to preach two miles from the village, at the house of Mr. Reed, a Baptist, and felt desirous to hear him. I started early in the morning, and arrived at the house before the services commenced, and began conversation on the subject of religion. The woman I was then conversing with, said she would inform her mother, who lived in the other part of the house, of my being there, and would invite her to come

in, for the old lady would be glad to see me. She soon came into the room, and began to cry glory to God, saying that she believed the Lord was about to make me the preacher that would be the means of a glorious work of reformation in the place; she said her faith was strong in God, that he was with me and would bless me if I was faithful. I discovered this woman to be one of the Lord's discerning children; that she had been many years in his service, and his love burned as a flame in her heart; that she had the testimony of Jesus, which is the spirit of prophecy. From this very aged disciple of our Lord, I was taught the ways of God more perfectly. Our meeting that day was blessed with the presence of Jesus. After the delivery of the sermon, I arose and related my experience. Old professors were revived, and prophesied that a reformation was about to take place. At the close of the meeting, brother Nathan Savary took me by the hand and said, you must go with me to my house, and have a meeting this evening; for, said he, I live in the village near the factories, where there are many young people, and you must go with me and preach to them. I told him I did not attempt to preach. I was but a young convert, and could not think of preaching. He then said, the experience you have told this day, is the loudest preaching we have heard in this town for years; and if you say no more to the people, I shall be satisfied, and you must go to the village and have a meeting this evening, for I feel as though God will bless you in going. I then made up my mind to go. The news spread about the village that a young man, who had just experienced religion, was to speak that evening to the young people. At the commencement of the evening the house was filled in every part with young people, many of whom were light and vain.—My mind was very much exercised to speak to them of the importance of preparing to meet God. I then arose, and the first words I spake were, God has appointed a meeting, and all in this house must attend; and this night I have come to warn you to prepare for this great and solemn meeting. Liberty was granted to me by the Spirit, that evening, to sound the alarm to guilty

mortals. An awful solemnity was felt in the meeting—God was there—sinners trembled, and their piercing cries were heard aloud for mercy. Our meeting was dismissed at half past nine, but the people were not willing to leave the house. The most of them stayed till about twelve o'clock, and at this late hour, fervent prayers were offered to God by many present. Among the number of mourners, brother Savary's daughter was the most powerfully convicted. I left his house about one o'clock that night. On my way home, I stopt many times, for it appeared to me I heard heavenly music in the air. I was alone, but it seemed as though the angels of God were about me, and the music I heard was their singing. We read the testimony of Jesus, which saith, there is joy in heaven among the angels over one sinner that repenteth. I felt as though the Lord was about to do a great work in Taunton, and that he had given me great faith and confidence in him to go forward in his work. I felt as though nothing would move me to turn from the cause of religion. The Lord wrought powerfully on me by his Holy Spirit, causing me to tremble at his word. I also believed he would work powerfully by me as an instrument in his hands in bringing many sinners from darkness to light, and from the power of sin and Satan to God, who would be as the crown of my rejoicing in another world.

I found my meeting disturbed the enemy very much, for he began to arouse his subjects; some came to me the next day, and seemed to be angry. They asked me, what I meant by affrighting the young people so much the evening before, and said many hard words to me that I ought to suffer for my conduct, telling me at the same time that they would have a ball next Thursday evening, and all the young people who were frightened by me the Sunday evening before, they should get to attend the ball. I told them it was not in their power; they might get some to go, but there was a Power beyond them, that would not suffer all to go.—I think the number that appeared convicted the Sunday evening before, was fifteen, and out of that number I was confident some were too deeply wounded to think

of going to a dance. The opponents to the work used every means to induce them all to go. Some they persuaded, and others they could neither hire nor persuade. And so they failed in the attempt. Among those who refused to go, was brother Savary's daughter. We had a meeting at the village. The next Sunday morning I entered brother Savary's house, and found his daughter had been in great distress for her soul for a week, and the evening before had been on her knees two hours, pleading for mercy. She had not yet found peace in believing, and was much exhausted for want of her natural food and rest, having taken but little during this period. Her situation at this time caused much excitement among the people; some said that I had been the means of her fright, and that it would terminate in her death; that I ought to be driven out of the place and tarred and feathered for my conduct.

Our meeting that day was at Mr. Dunham's house, and I was pleased to find my aged brother Cilton present; he addressed the people, and afterwards I delivered an exhortation. The meeting was very solemn. Mr. Dunham's daughter was under powerful conviction that day, and many others were in tears. After meeting I went to brother Savary's house to see the distressed young woman, and found her no different. I prayed to God that he would grant deliverance to her enthralled soul, that as a wonder-working God he would make his power known, for I was sensible could she be brought from the state of mind she was in, she would convince others of the power of God. We had a meeting the next evening, in a house near by.—Prayers were offered for the young woman, and that God who has promised to hear his children that pray to him day and night, heard and blessed the young woman. That night her soul was happy in God. I entered the house that night; she met me at the door with a heavenly smile. No person I ever saw looked so happy. The language that flowed from her tongue was heavenly. She cried, "Glory to God in the highest, for what he has done for my soul." In the sweetest accents of praise, she set forth the glory of God in

his redeeming love. A number of her young friends being present, she addressed them in the most solemn manner, exhorting them to seek religion. Her words were like arrows in the hearts of the unconverted, which caused them to cry out, 'What shall I do to be saved?' Some were struck with wonder and admiration, in seeing the great power of God manifested in this young woman's conversion. The enemies of the cross were now confounded and put to silence, while solemnity reigned over all. A number of those who were persuaded to attend the ball, were now under more powerful convictions than ever. One of them in particular arose in the meeting, and exhorted her young companions not to do as she had done; for she feared there was no mercy for her; that she had gone to the ball, and by this means had resisted the Holy Spirit, and feared she must now be cast off forever.—I can truly say this was a joyful season to my soul. I now saw signs of much spiritual rain, by the appearance of the increasing cloud. God saw fit at this time to send such laborers into his vineyard, as were active in the cause. Among the number was a female preacher, named Olive Jalett, from Fairhaven. She exhorted the people in the most pressing and affectionate manner, to repent and believe the gospel; and truly we might say as in ancient times, when the woman of Samaria went into the city, many were led to believe her testimony when she said, 'Come and see a man that has told me all that ever I did; is not this the Christ?'

She continued her spiritual labors with us a few months, to the conversion of many, and shortly after was called to leave this vale of tears, to enjoy a glorious paradise in heaven. The glorious work of reformation continued to increase, and when a goodly number saw fit to be baptized, we sent for Elder Benjamin Taylor, who then resided in New-Bedford, to come and administer the ordinance. We had many baptizing seasons, when parents and children followed Christ together in this solemn institution. In searching the scriptures to know the duty of a believer in regard to

this ordinance, I found it plainly revealed in the New Testament, that baptism was a command, and this command was to the believer, and the main evidence of the fitness of the candidate is, that he loves him who has said, 'If ye love me, keep my commandments; follow me and ye shall not walk in darkness.'

The reader may ask what scriptural evidence I have that baptism by water is a command. Is it not written Matth. xxviii. 19, 20, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. In the first place our Savior commands his servants to teach and baptize, and secondly to teach them to observe all or whotsoever he had commanded them. I now ask the reader how he shall observe this teaching, unless he submits to baptism? But, says the reader, there is nothing about water in this text mentioned to satisfy me. Come, then, candid reader, let us examine the practice of those ancient teachers, who saw and understood their Master's calling. In the acts of the Apostles, we have an account of the practice of Philip; after preaching Christ to the people, they believed the things he taught them concerning the kingdom of God, and were baptized, both men and women. How and what way they were baptized, we will ascertain by following Philip a little farther, and see if we can find out how he baptized. After he taught the people, the angel of the Lord spake to him saying, Arise and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is a desert. And he arose and went. And behold a man of Ethiopia, an eunuch of great authority under Candace, queen of Ethiopia, who had the charge of all her treasures, and had come to Jerusalem to worship, was returning and sitting in his chariot, reading Esaias the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, how can I, except some man should guide me? And he desired Philip to

come and sit with him; and the place of the scripture which he read was this: He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation, for his life is taken from the earth? And the eunuch answered Philip, and said, I pray thee of whom spake the prophet this, of himself or of some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come out of the water, the Spirit of the Lord caught away Philip, so that the eunuch saw him no more. And he went on his way rejoicing.

We may plainly see by this scripture, that Philip was sent to teach, and did teach the eunuch; and he understood his teaching, and believing what Philip taught him was true, he became a fit subject for baptism; and they both submitted to the command of the Savior, when they went into the water. The happy effect was, the eunuch went on his way rejoicing, just as all believing Christians do when they do right. But perhaps it would be well to have another witness. Here is one Peter, who was with Jesus. Peter, how do you think Christ meant people should be baptized? Do you agree with your brother Philip about the command of water baptism. We will now hear Peter's testimony on the subject. Acts x, commencing at the 42d verse: And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead; to him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all

them which heard the word, and they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with other tongues and magnify God. Then answered Peter, can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. We find in this chapter that Cornelius was warned by one of the heavenly host to send for Peter; and Peter received the message and went to Cornelius, who said to him, we are all here before God, to hear all things that are commanded thee of God. Peter then instructs them concerning Christ as the way of salvation to all nations, and all that fear God and work righteousness are accepted with him. So Peter made the inquiry, can any man forbid water, that these should not be baptized? He still goes further and commands them to attend to this righteous requirement. Peter no doubt remembered his master's words when he set the example, and was baptized by John in Jordan. His language to John Thus it becometh us to fulfill all righteousness, as in the mouth of two or three witnesses every word is to be established.

This must suffice on this part of the subject, that water baptism was submitted to by Christ, and practised by his Apostles as a commandment from him who was given as a leader and commander of his people. My mind being now established in the doctrine that water baptism was a divine requisition, and enforced from scripture testimony, that the ancient mode was that of going down into the water, and being buried with him in baptism, as it is recorded by one of his Apostles. This appearing as a duty binding on me as a believer, I concluded to go forward in baptism. The day I was twenty years of age, a meeting was appointed at the Tammany Hall on Taunton green. The day was pleasant, and a very large concourse of people of different towns attended. Elder Foster from Vermont, preached a sermon. I then arose and told my experience,

and was received a candidate for baptism. Deep solemnity filled my soul when going to the water. When I gave Elder Foster my hand to step down the bank of the river, my soul was filled with glory, I spake with a loud voice to the gazing multitude, saying, I could bless the Lord that he had spared me to see that happy day, that I might follow my Savior's example, who once went down the banks of Jordan. After I had risen from the water, my soul was moved to exhort the people to repentance. The word reached the hearts of many that day, who I trust will bless God through the boundless ages of eternity. After being baptized, I went on my way rejoicing for some time, attending meetings, &c. Many of mine enemies were converted and friends were multiplied. My calling to religious duties seemed to increase, and being confined as an apprentice, and hindered by the call of pious friends, from my business, and having but a part of a year to serve, I concluded to purchase my time and work in some other place. This my employers agreed to, having served about four years. I then went to New-Bedford and worked by the month, at my trade. I was much pleased with New-Bedford, it being the most moral place, for its population, I was acquainted with. I attended meetings at the Christian meeting-house mostly, while in New-Bedford. Elder Benj. Taylor was their preacher. I was often prompted to speak of the goodness of God, among my Christian friends, while I staid in New-Bedford. Not long after I had been in the town, I concluded one day to go to the Friends' meeting. I had not been long in the house, before I was impressed to speak; the cross being so great, I sat trembling some time before I rose—all had been silent for one hour. It occurred to me that where the spirit of the Lord is, there is liberty. I then arose and spoke with freedom a short time, when a Friend spoke of the power and spiritual worship of God to my satisfaction.

About this time I was impressed with the idea of preaching. The cause of this impression I will here relate. I went one first day into the town of Rochester

to hear Eld. Hicks preach. After the forenoon services had closed, as I was standing in front of the meeting-house, thoughts like these occurred to me.—How many millions of inhabitants are there now on the face of the earth, that in a few short years must pass into eternity; and for all these Christ has died. And of this great number, how many die hourly, and are launched into the eternal world, totally unprepared. While meditating on these things, I viewed the love of God as great towards his fallen creatures in sending his Son to die for them; and the love of Christ as unsurpassed in coming into this world of misery, and preaching the gospel with unwearied assiduity, in order to reclaim the poor, wandering, fallen and lost race of Adam. I felt at this time, I believe, a measure of the same love, when these words came to me, as though they were sounded from heaven: "Go ye into all the world, and preach the gospel to every creature." As soon as these words came, the Holy Spirit came upon me with such unutterable power as I never felt before, and I stood some time in astonishment, to know what these things meant. I could not, at this time, think it was a call to preach, viewing myself ignorant and unlearned, as I was. The question then seemed to be put to me, did not Christ call such? Were not Peter and John called from their fishing boats? These were ignorant and unlearned men, and Christ chose them to be fishers of men, and made them able ministers of the New Testament; not of the letter, but of the spirit, for the Spirit giveth life. I found by searching the scriptures, that the Spirit of God was the main thing to qualify a man to preach, whether he was ignorant or learned; and that St. Paul did not come to the people in excellence of speech, nor man's wisdom, that their faith might not stand in the wisdom of words, but in the power of God; and the holy men of old spake as they were moved by the Holy Ghost; and our Savior when he was on earth and preached to the poor, it was in plain and simple language, such as was easy to be understood; though a fool he need not err therein. And these Christ calls

to preach the gospel, he is with them to bless their labors; and this is the way we may know he has sent them to preach, that souls are converted to God through their instrumentality; and further, the sheep and lambs of Christ are fed and comforted by their preaching

CHAPTER III.

Hearing Lorenzo Dow and his manner of preaching—My visit to Middleborough—Great hurricane in 1815, seeing some of my fellow-beings perish that day—Going to Taunton, a reformation taking place—Visit Dighton and Wellington—Leaving Taunton and being called to return by a dream, and a reformation takes place at the west part of the town, where I was confirmed of being called to preach.

About this time Lorenzo Dow came to New-Bedford to preach; as he entered the meeting-house his singular appearance reminded me of the old prophets. He made some observations I shall never forget. He said some people after returning from meeting would be asked where the text was that the minister preached from. The answer would be sometimes, I can't remember if I was to be d——d. But, said he, I will give you a text that you will remember when you get home. My text is, *The devil and the hogs!* He set forth in his introduction that mankind in general had more or less devil in them, and were like hogs on account of their being of a contrary disposition; that if we undertook to drive a hog, he would go the contrary way; but a hog could be called where he would not be drove. And so, said he, men may be called to repent and turn from their sins, and thereby get to heaven, but would not be drove. He dwelt mostly on the effect of the devil entering the hogs, and their running down the steep place into the sea, and being choked—the effect it had on the Gadarenes, that they desired Christ to depart out of their coast.

After hearing Lorenzo preach a few times I was convinced that he was one sent from God. I obtained from him the history of his life, and in reading it I found that he had travelled very extensively through the world, and suffered much with sickness, hunger and cold, and sometimes destitute of clothing, and not where to lay his head; and what was more trying still, to be rejected by his brethren, they having no faith to believe that he was ever called to preach, and often discarded by his brethren after he began to travel. I thought I never could endure all this, and concluded to abandon the idea of preaching.

One night I dreamed of going to the Middleborough meeting-house, and relating my experience. Not long after I went, and Elder Simeon Combs preached; his text was, Watchman, what of the night? I thought I could say by my feelings that day that it was about time for the day to break and the Sun of righteousness to rise once more among the people. After the sermon had been delivered, I arose and related my experience; and then went from house to house through the place, and prayed with the people. Staid the night at the house of Mr. William Hoar; sister Hoar said she hoped the Lord was about to begin a reformation in the place. I had not been there long before her daughter came into the room; I asked her if she wanted religion; she answered me very short and said no; but as she afterwards informed me, her answering me as she did, proved the means of her being convicted, and she soon after experienced religion. The next morning I had an opportunity to talk to her brother; the good Spirit reached his heart, which caused him to weep as I told him of the sufferings of Christ for poor sinners. He was soon converted, and remains a useful brother in Christ to the present time. Other preachers labored there shortly after, and a number were converted and baptized. I then returned to New-Bedford again. Not long after I dreamed a messenger came and said I must preach in Taunton, for the meeting-house would be opened for me. When I awoke, I thought that the Congregational meeting-

house would never be opened for me to hold a meeting.

I continued to stay at New-Bedford till after the great hurricane on the 23d of September, 1815, a day never to be forgotten by thousands. I was then standing by the water side in solemn prayer to Almighty God, for those poor mortals I saw perishing in the water. One young man in attempting to save another, perished himself and was buried beneath the waves.—The scene before us that day, reminded me of that passage in Revelation—Fear God and give glory to him, for the hour of his judgment is come. And truly it was an hour of judgment; it brought many to see themselves in an unprepared state to meet God, who bowed their knees before him that day, that never did before, and cried for mercy. The Lord spoke by his mighty power that day, which was the means of the conversion of many. A few days after, I started for Taunton, to see if the Lord had a work for me to do there. When I got to the place I went to see Mr. Pippon, the Congregational minister, and told him my feelings in mind; that if I was not deceived I had a call to warn the people in that place to repent and believe the gospel. I told him I did not know of any house in the place, where I could speak to the people. He told me his house would be free if he had not let part of it; but, said he, you are a person we are acquainted with, and I have no objection to your having a meeting at our meeting-house; he told me he would see some of the members of the church, and if no objection should be made, he would make an appointment the next Thursday.

I then went on to the other village, where the reformation had been the spring before, and found my brethren engaged in religion, and told them I had come to hold meetings at the other village, and expected to see a reformation, and wanted their assistance; if the Lord worked we must be workers together with him. I then went to a grove of woods about half a mile from the place and prayed, and while on my knees a young man that I had not seen for six months, came into my mind. I prayed to the Lord if he was not converted,

that he might have his sins set in order before him, and he repent and be converted. It was so strange to me that this young man should come to my mind while at prayer, I thought I must see him before I slept. I went that evening two miles to see him; not knowing where he lived, and there being a young man who attended a grocery store in the village, I was acquainted with, I thought I would inquire where this young man lived. As I entered the store, I saw the young man I was in pursuit of. As soon as he went out I followed him, and taking him by the hand said, did you ever see the time that you wanted religion? He answered yes, six months ago; I was one day at the water side to see a young man baptized; and when he came out of the water he looked so happy I was convinced there was a reality in religion, and that I never could be happy without it; I tried to pray to the Lord to pardon my sins; but I have given up seeking religion since, and have been guilty of profanity and levity, and my conviction has left me, and now I care nothing about it.— I walked some distance with him home, and stood and talked with him in the street, till he made a solemn promise that he would pray for himself for one week, and dispense with the sinful practice of swearing.— The next day we went into the field together; he appeared to be a real penitent. We kneeled and prayed to the Lord for his pardoning mercy. About a week after, this young man became a happy convert, and was very gifted in prayer and exhortation. The evening following I was at the house of widow Dean, a Congregationalist, who granted me the privilege of holding a meeting at her house, and as many people assembled as could be accommodated. I spoke to them of the importance of serving God. This was my first meeting in the place after I thought I had a call to preach there. I used to read a chapter in the bible, and spoke as the Spirit gave understanding, not confining my remarks to any particular passage, for fear I should be confused, and not be able to proceed.

After attending my first meeting, I began to be very much discouraged, fearing I had run before I was sent;

and my manner of speaking being so simple, no one would think I was sent of God. Here the enemy told me I had better have staid in New-Bedford, and attended to my work. I felt so bad that night after meeting, that I almost concluded to give over the idea of speaking any more in public. But our feelings vary like the wind, and we are not always to judge by our feelings.—God many times works out of the sight of men—good may be done and we not know it, as it was the case in this meeting; for not long after, eleven persons dated their awakenings from the same meeting.

The next morning I went to see the preacher in the place, who was to give me an answer respecting holding a meeting at his house of worship. He told me he had conversed with his friends, and there was no objection, and had made the appointment the Thursday following, and he and a number of his church would attend. I then notified my brethren at the other village, and we met the day appointed at the meeting-house. I delivered my message with great freedom to the people.—After I had done speaking, many of my young brethren spoke freely of the good things of the kingdom; and the minister and many of the church also spoke of the great satisfaction they had enjoyed in the meeting; and truly we might say, it was a refreshing season from the presence of the Lord—how good it is for brethren to dwell together in unity. And what resembles heaven more than brethren of different denominations to meet in love, to worship God together in one spirit? I now began to be encouraged that the Lord was about to bless my labors in that place. The meeting-house was opened according to my dream; but where I was to have my next meeting I did not know. I thought if the Lord had a work for me to do, he would incline some one to open his house; and accordingly a man by the name of Elias Perry asked me if I would have a meeting at his house the next Saturday evening. I told him I would, and made the appointment. A large number came together, and a very powerful meeting it was. Mr. Perry, himself, seemed to be under serious awakenings; and one young man was under such pungent convictions, that

he bowed on his knees and prayed for mercy. He had a proud-spirited brother present, who appeared mortified to think his brother should pray as he did; for he observed to me afterwards, he thought his brother was only frightened, because there was so much praying and exhorting in the meeting; that for his part he did not think any thing of the kind would cause him to be concerned. I replied I believed it was the power of God that had visited his brother—that God's Spirit was powerful, and he might yet feel the same. He said he did not believe it. I asked him if he was willing to promise before God that he would not strive against the Spirit if it should come upon him? He promised he would not. I then kneeled before God, in the presence of the young man, and prayed thus: O Lord thou hast heard this young man make the promise that he will not resist thy Spirit if it shall strive with him; O Lord roll on conviction, and show him this night the danger of his situation. The Lord at this time was pleased to answer prayer.—He went that night to his bed-chamber to retire, but the Lord sent the word to his heart. After walking the room some time, he went alone by himself to pray to the Lord for mercy. The next day I went to his workshop, and he said he was willing to let it be known that he wanted religion more than any thing else; that he saw himself a poor sinner. This was pleasing language to me; it was the Lord's doing, and wonderful to our eyes. This young man and his brother were both converted, and baptized in a short time by Elder Benjamin Taylor. As I now saw the work increasing, I prayed to the Lord to open the doors for meetings. One day, Mr. William Woodward came and told me I might occupy one of his houses and welcome, if I would prepare seats; and as no one lived in the house, it might be occupied statedly as a place for meetings. I went and made as many seats as possible; a large box was in the room, which served me as a pulpit. Here we held our meetings for some months, until so many people attended the house would not hold them. I then obtained a hall in the village, where we had worship one evening, and it was so crowded the friends who owned the build-

ing were fearful it would break down. After this a house was opened for meetings, which was large and convenient. It was then occupied by Capt. Isaac Godfrey, who granted me the privilege of having meetings in his house for a long time. A number of other houses in the village were opened, and the good work of reformation went on, and converts were multiplied.

One circumstance I will here mention. There was to be a prayer meeting held at the house of a friend one evening. I felt that I must go to the house of a Mr. James Presbrey, and ask him to attend the meeting.—I never had any acquaintance with him, had never spoken to him to my recollection, though I had seen him before. I went one mile, on purpose to request him to attend the meeting. He seemed surprised when I told him the object of my visit. It worked upon his feelings through the day, why I should come after him in particular. When evening came, he began to grow uneasy, and said he could not rest till he went. He came in shortly after meeting began, and had not set long before the Spirit came powerfully upon him, and he trembled so that he could hardly set on the seat; and before the meeting closed he bowed on his knees, and like the publican prayed, God be merciful to me a sinner. He shortly after became a happy convert and a useful brother. The work went on till not far from one hundred experienced religion in that vicinity that fall and winter. The number of converts that year, from the commencement of my first labor in the village called Whitington, at the Green, and Ware Bridge, all in the town of Taunton, were about 180. Some joined one society, and some another. Elder Benjamin Taylor was sent for many times that year, to baptize, and Elder Foster baptized a number. A church of the Christian order was established that year in Taunton; but since, many of those dear disciples of Jesus have left this world, I trust for a better. Some died very happy, praying to God in their last expiring moments. I have heard that two of the number who were chosen as deacons, are gone to the other world. I have thus given the reader a little information of my first year's service in the Lord's vineyard.

Some time in the spring of the year 1816, a young man named Stephen Wardwell, son of Esquire Wardwell, of the town of Dighton, was anxious for me to go to his father's and have a meeting. This young man was one I much loved. The Lord, I trust, had made me instrumental in his conversion. He was then attending a store in Taunton, was converted the winter before, and was a loving brother in Christ. He appeared very anxious for his young friends in Dighton to be converted, especially one of his brothers, near his age. Shortly after, I went, and was received and treated kindly by Esq. W. and his family; had meetings in the neighborhood, and several young people were converted; among the number brother Stephen's brother professed to have a hope in Christ. Since then brother Stephen has gone to the other world. On my way from Dighton, I stopped at Wellington and saw the brethren. A glorious work of God had commenced, under the preaching of brother Levi Hathaway, who had been much blessed in the place, in turning many to righteousness. I had a blessed season with my brethren in that place; put up at night at brother Stephen Hathaway's, an aged disciple of our Lord. He kept a sort of pilgrim's tavern, to entertain the Christian traveller and way-faring man, who might come to his dwelling. Since then he has gone I trust to receive that reward Christ our Lord promised to such. Shortly after this I concluded to leave Taunton, and went to see my friends, not expecting to live in Taunton any longer. While from them about a week after, I dreamed a messenger came to me and said, you must go to Taunton with me. I thought I went with him. He shewed me a garden of young plants that had just sprung up. He said, you must take care of this garden this season, and see that no beasts get in to tread down these plants; for you see there is no fence around it, and you must prepare to build the fence.—I thought I must return immediately to Taunton, for the garden of plants were the young converts, and I must go to try to encourage them, and have meetings with them through the season. I returned, to the joy and satisfaction of my brethren.

After I returned to Taunton, I obtained the privilege of having our conference and church meetings statedly at the house of Capt. Godfrey. I hired a small workshop, where I labored some at my trade. I had not been to work long, when one day, a man by the name of Henry Harvey, from the west part of the town, came in, and said he should like to have me come down to his house and have a meeting. I told him I would come the next Sunday, if it was the Lord's will, and he might notify a few of his neighbors, which was done. I thought I would study my discourse a little, when I got to the place of my appointment. But it was like putting on Saul's armor. When I got to the place, a very large concourse of people had gathered. It was a large house, and crowded in every part with people, while many waited around the house, unable to get in. I thought myself altogether unprepared to speak to them; my studied discourse was gone—I could not remember it, and felt my mind so shut up, I concluded to pray, and then if the Lord did not assist me, I would tell the people I had undertaken that which was not my calling; but if he would bless my labors that day in the place, and give me liberty to preach by the Holy Spirit, and should convert souls, I would take it as an evidence that I was called to preach the gospel. As I never had attempted to preach a sermon from one text of scripture, I then kneeled down and prayed thus: O Lord, if thou hast called me to preach thy gospel, let me take the bible, and the first verse I cast my eyes on as I shall open the book, may I feel free to speak from it, and may thy Holy Spirit be upon me, that good may be done by thy word and power; and if thou hast not called me, chain my tongue in silence. The verse that struck my attention, was Rev. xiv. 22: Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates. As I read these words, the Spirit of the Lord came powerfully upon me, and the words appeared the most simple in the bible to speak from. It appeared that the Lord had wonderfully favored me in granting the word of his grace and spirit. That day

I spake to the people with great liberty, and the word of the Lord was made powerful to sinners. After I had done speaking, I requested those that felt the need of religion, to come forward, if they desired the prayers of Christians. Many came forward, and among the number were Mr. Harvey and his wife, the man that invited me to hold the meeting. He afterwards became a deacon in the church, and very useful in the cause. A number in that region were converted that season. Elder Taylor was sent for to baptize in that place, and baptized among others brother Harvey and his wife. I continued my meetings in that place some time, and large numbers assembled as long as I continued to meet with them.

CHAPTER IV.

Visit Plymouth—Kind treatment of the inhabitants, though strangers to me—Preach in Middleborough, and some converted—Leave Taunton and reside at Middleborough a short time—Visit Freetown, and some revival takes place—Remove to Assonet, and commence business in company, at my trade.

Some time about the first of February, this year, the word of the Lord seemed to direct that I should go to Plymouth, the place where our forefathers landed, in the first settlement of this part of North America. I did not know at this time as there was one person in the place that I had ever seen, never having been in the place. I concluded to collect a little money to defray my expenses when I arrived there; but it so happened I was disappointed in getting any the day I was to proceed on my journey. It occurred to me, that when our Savior was here on earth, he sent his preachers forth into the world, without purse or scrip for their journey; that he told his servants not to provide gold, silver nor brass in their purses, for the workman was worthy of his meat; and into whatsoever city or

town ye shall enter, inquire who in it is worthy, and there abide till ye go hence; and when ye come to a house, salute it, and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. It then appeared to me I must go in the same way. I then commenced my journey, without one cent in my pocket. I started on Saturday afternoon, and travelled on foot 15 miles, and arrived among my friends at Middleborough, about nine in the evening. The next day I met my brethren in the church where I had joined the year before, and had a good meeting with them. I then had 20 miles to travel through the snow, to reach Plymouth. The wind blowing heavy from the south in the forenoon, there being a deep snow on the ground, it began to melt, which caused very disagreeable travelling. A short time before I got to Plymouth woods, it began to rain hard; my clothes were soon wet through, and I had a woods to go through four miles in length, and not a house on the way.—The snow had so melted that at every step I went in over my boots: and being much fatigued, I began to fail in walking, and a dark and rainy night was coming on. I knelt down in the snow, and prayed to the Lord to give me strength to get through the woods.—Through his goodness I was enabled to arrive in sight of the town about sunset.

The reader can judge of my feelings at this time, not having one cent of money, wet and cold, and not knowing where to go, the inhabitants of the place being all strangers to me. As I entered the town I looked to God for help. The first house I entered, I inquired if any lived there possessed of the religion of Jesus. An aged sister who was present, told me she had made a profession of religion some years before, and belonged to a church of the same denomination as myself, previous to her removal to this place. She got me some dry clothing and refreshment. Mr. Thomas, her husband, came in soon, when I told him

the cause of my coming. They were very friendly, and made me welcome, at the time I needed friends. For the kind treatment which I received from this dear family, I hope God will reward them in eternity. I thought I could say, like Abraham's servant, I being in the way, the Lord led me to the house of my master's brethren at this time. The next day I was informed that brother David Bradford, a young man of my acquaintance, was in the place. I went to see him at his father's house, and told him my object in coming. He informed his parents I was one of his brethren from Taunton, and had come to hold meetings, if doors were opened. These friends granted me the privilege of having one at their house, and made the appointment. The people met about candle-light, and a large number came. I had great freedom in speaking. Before I closed the meeting, I told the people I had calculated to tarry one week in the place, if doors were opened for meetings. A number said their houses were free, and meetings were held with Christians of different denominations. One Sunday evening, just before the meeting commenced, I went to the house, and there was such a crowd of people about and in the house, I found it difficult getting in. I had a desire that evening that God would make his power known among the people. I spake that evening on the important subject spoken of in Matt. xxv. 31.—The meeting was very solemn; many were led to see their lost condition, and requested the prayers of the people of God; and some before I left the place professed to have found peace in the Lord, and joy in the Holy Ghost.

The night before I left Plymouth, I dreamed that I was on my way home, and saw by the side of the way a grove of pine trees; and that a wind came among them, and bowed them to the earth. I started the next morning, and got to Middleborough village a short time before sunset. As I entered the village the Spirit of the Lord seemed to say, you must stop here and have a meeting. I saw a man before me in the street, whom I asked if he knew a house that the peo-

ple would open to hold a meeting. He said there was a place in the village where the people met sometimes for religious worship. This man asked me to his house; he then told me he would see Maj. Pierce, who had the care of the hall where they held meetings.—The Major came to see me, and asked me if I had any recommendations. I told him I had; he read them and told me there was not many in the place of my denomination. I told him that made no difference to me; if doors were opened I was willing to preach any where the Lord called me. He granted me the privilege of having a meeting that night at the hall, and a large number came together. I spake from John iii. 19: And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. After I had done speaking, Mr. B. Pierce requested me to have a meeting at his house the next evening, and accordingly made the appointment. I went home with brother Pierce and found his son under conviction. Our meeting the next evening was crowded, and a number brought to bow to the power of the Lord as the pine trees I had seen in my dream. I continued in this place till I saw a number converted to God, and then returned to Taunton. This ends my second year's labor in the Lord's vineyard.

Some time in the spring of the year 1817, I went to work in Middleborough at my trade. At this time my mind was exercised more or less about preaching.—Sometimes I doubted and almost concluded that the Lord never called me to preach. One night I prayed to the Lord that if I was called that I might be convinced by a dream. I went to sleep and dreamed that I saw two bright moons arise in the east, and come nearly over head and soon disappeared, and all was darkness. As I stood in wonder at what I had seen, one of them appeared again. I thought in my dream if I could see them both again, I would believe that I was called to preach. It was not long before I saw them both, and in one of them was the appearance of a ship and her sails up. As I had prayed for an evi-

dence in this way, I hardly dared to disbelieve that I was called. Not long after this I received an invitation to hold a meeting four miles distant, which I accepted. On my return in company with some young people, I kneeled down on the ground and prayed for them. The Lord in answer to prayer was pleased to send conviction upon a young man present, who in a short time was converted and baptized; and another of the company sometime in the fall. This year I went to Assonet village to meeting, and at the close of the sermon exhorted the people. I was invited to have a meeting about two miles from this place, at a schoolhouse, where a number attended. I had many joyful seasons with my brethren in this place, where I continued to have meetings some time, and a number were converted. About the first of March, 1818, a young man came to see me and wished me to go and preach to the people in the lower part of the town of Dartmouth, at a place called Ponigancet, 20 miles from home. The young man told me the Lord had sent him after me, and I must go, for he had faith that I should be blest in going, and should see a reformation begin in that place before I returned. I went with the young man and arrived at Capt. Baker's on Saturday evening, and had a meeting the same evening at his house. I had great freedom in speaking that night, and the Lord's power was made manifest. Capt. Baker and his nephew were wrought upon by the Spirit of God that evening. The next day I had two meetings at the school-house; and another meeting at the same place in the evening, which was rendered glorious by the display of God's Almighty power. Many were convicted, with whom I entered into an agreement to pray to the Lord. At the close of this meeting I called for all that had a desire for religion, to manfest it by speaking. I think that 15 arose and spoke. I then requested them all to meet at the same place the next Thursday evening, and to pray for themselves. Capt Baker said he was willing, for one poor sinner, to meet at that time, and to pray for himself. I left the next day. The people met on Thursday evening,

and the Lord met with them; some attended from the other side of the river, and the work went on powerfully on both sides of the river, till over sixty made a profession of religion. The work continued till the ministers got into a dispute about doctrines, as I was informed.

In the spring of this year, I left my native town and removed to Freetown, to establish myself in business at the village of Assonet. I concluded to give up preaching, and to try to gain some property; for travelling preachers in general were poor. I thought if I could get about $500 by my labor, I should be more willing to go and preach. I hired a shop and went to work. One day I had calculated how much work I was going to do in two weeks; but that day I stuck a chisel in my hand, and cut off the cord of my finger, and was unable to work for near a month. How liable we are to be disappointed in our calculations. At this time I entered into copartnership with a young man in trade, with whom I worked that summer.

CHAPTER V.

Start from Assonet, for Darien, in the State of Georgia—preach in the wilderness, 20 miles from the city—Of the Slaves, and their treatment by their cruel Masters—An old man converted by means of one of his slaves who prayed for him—Death of Mr. Mackintosh, who was killed by Hopkins—The poor distressed Widow and her children—My return from Georgia to Assonet.

In the following fall I concluded to go to Darien, (Geo.) I started in the month of October, with Capt. Chace, of Freetown, and sailed in his sloop with a number of passengers. We stopped at Newport several days, the wind being contrary. While in Newport I staid at Elder Eddy's house several nights, and became acquainted with his son Wilbour, a young man

then much engaged in the cause of Christ. I enjoyed myself in Elder Eddy's family, and at the meetings of the members of his church.—Soon after we started from Newport, a gale of wind came on, and we were obliged to run in and anchor near Stonington through the night. The next morning we started, experiencing however, much contrary wind. One night the wind blew hard, and I was so sick and faint, not having taken any refreshment for some days, that I was doubtful whether I should live till morning; there being a number confined in a small place, and sick, and obliged to have the hatchways shut down on account of the waves that broke over the sloop. Almost every minute I tried to pray to the Lord to let me live through this distressing night. I felt like Jonah, in some measure, when he was on board of the ship bound to Tarshish. I tried to pray to the Lord to have mercy upon us; for some on board made use of such language, I thought it would be just for God to send us down to the bottom of the deep together. The next morning I felt thankful to see the sun once more—the wind had abated, and we all took a little refreshment. I promised the Lord that night, if I was spared to get to Georgia, I would be faithful. We all arrived at Darien, in 15 days from Newport. The morning after our arrival, the river before the city was full of canoes, and Africans that had come to market to sell their produce, on Sunday morning, as that was their time to trade. There was no religious meeting in the city that Sunday. I made some inquiry for religious people, but found none, except a few people of color. I now felt it my indispensable duty to warn the people of that wicked city to repent, for there was the most blasphemy and profanity there of any place that I was ever in. On going to the meeting-house the next Sunday, I heard two men conversing, one of whom observed, I understand that some of the young men who have come from the North, are religious, and I hope that their coming may be the means of reforming some of the people of our city. I introduced myself as one of them, and made inquiry for religious people; they told

me that some lived on the plantations back, that those in the city were from the North. One of them told me he lived two miles from the city, and that he had moved to that place a few years before, and that a number of years previous, he joined a Calvinist Baptist church. This man was very friendly, and rendered me great assistance while there. He was a man of property, a justice of the peace, and one that bore public testimony to the cause of religion.

A Congregational missionary preached that day.—After meeting, I conversed with a man that belonged to the Congregational church in that place, who lived some distance from the city. I asked him if he thought the people would be willing for me to hold a meeting at the meeting-house. He thought not—they would if I had a liberal education, and was qualified as a missionary. But for a mechanic to preach, or think to get the approbation of the people, was out of the question. I told him the Lord in ancient times sent forth unlearned fishermen to preach his gospel; and that it was the Spirit of God that made men able ministers of the New Testament, and that a woe was upon them if they did not preach; that I felt it my duty to preach to the people of Darien, if I preached in the street.—I obtained liberty to hold a meeting at the house of Benj. Smith, the next Sabbath evening. I went in the day to hear the missionary, and requested James Smith to make the appointment for the evening meeting. At the close of the services, Mr. Smith said to the congregation—My friends, I am requested to inform you, that a young man from the North is to preach this evening, at Mr. Benjamin Smith's, in this city. I expect to attend the meeting, and I wish for all to attend, as the young man is a mechanic, without a liberal education, and it is not common for us to hear such preach in this place. At the commencement of the evening, the people gathered from all parts of the place to hear the stranger. The chief magistrates and rulers, and a number of Jews and some of other nations, were present. Many came that could not get into the house. At this time I felt assisted by the Spir-

it and power of God, to speak to the people. After I had done, Mr. Smith arose as a witness to the truth he had heard, and exhorted the people to repent and turn to God with full purpose of heart: he was followed by a young man from New-York, who gave glory to God that he had given me boldness to warn the people of that place. A young man from New-London arose, and exhorted the people to turn to the Lord and seek salvation; and a brother from Massachusetts exhorted and prayed. At the close of the meeting a young man came forward and said, My friends, I never was in a meeting like this before. I now see myself a sinner, and I want that religion these men have spoken of this evening. He then desired me to pray for him.—He knelt down with me in the presence of the people, while prayer was offered to God for the young man.—Truly we might say this was a glorious meeting, and by many never to be forgotten. On my way home, a gentleman took me by the hand and said, I am a friend to the cause of religion and to you. I find the chief rulers of the city have heard you this night, and are your friends, and will protect you, and your meetings shall not be disturbed. The next morning a man sent me the key of the church, and gave me liberty to hold meetings when I pleased, if I could obtain any one to ring the bell. This was the same that objected, as before mentioned, on the ground of my being unqualified. I began to think there was nothing like perseverance in a good cause. The next Sunday I held a meeting at brother Smith's, where brethren of different denominations attended, and we agreed to meet together as a band of brethren, while we should stay in the place, and that difference of sentiment should not mar our union, and that each one should have the opportunity to speak as the Lord should direct. We held meetings in this way for about six months, and the Lord blest us in our worship.

After I had been at Darien a short time, Mr. Smith invited me to go with him into the wilderness about 25 miles, and have a meeting at a log meeting-house. The people in these woods get their living chiefly by hunting;

their houses are built mostly of logs. In these woods I found many who sincerely loved the Savior. They told me it was over two years since a travelling preacher had been there—but that a few years before, some Baptist and Methodist brethren visited them, and a great work of the Lord took place, and that hundreds were brought out of nature's darkness into God's marvellous light. Truly the wilderness was made to bud and blossom as the rose, and the solitary places were made to rejoice in the goodness of God, while songs of praise sounded through this desert land. The Christians that I saw here at this time, were the happy subjects of that glorious revival. Some came on foot fifteen miles, barefoot, that day, to attend meeting, many of them aged persons, of both sexes. It ought to make us, who have but a short distance to go to the house of worship, ashamed that we many times make such frivelous excuses to keep at home. I hope my readers may all remember that for their far greater privileges, they must one day give an account for the manner of their improvement. I continued with these people as long as I stayed in Georgia. Brother Smith let me have his horse without pay when I went to preach to them.

A part of this extensive country of woods is low, flat land, the wood of different kinds, such as live oak, cypress and tall pines, which grow very thick together. The grass that grows under these trees is of a coarse kind; the cattle live on it through the year, and are generally small and poor, unless they are fed with corn. I asked a man who had a number of them, how he did to find them when they strayed away. He said, they set fire to the woods and burnt over considerable ground. The cattle would smell the fire and be in search of the place, because shortly after the fire, young and tender grass would spring up from the grounds thus burnt over, which the cattle were more fond of; and whenever the wind was fair to carry the scent of the burnt ground to them, they would immediately gather to the spot. The people that live in these woods are mostly emigrants, and spend much of their time in hunting in the woods, which abound with deer, wild hogs, and fowls of differ-

ent kinds. These they carry to the markets in the cities and towns on the rivers. I have often seen young females come to market with an ox tackled to a wagon made of split cypress withed together, having different kinds of meat to sell. After disposing of the load, they purchase such produce and clothing as they need, and return home to their friends, singing through the woods.

A part of the State of Georgia, in the back country, I am told, is uneven land, the water good, and it is as healthy as in the Northern States. The land near the rivers is very rich and fertile, but the water is very poor, which I think is the principal cause of sickness in the summer months. The low flat land next to the rivers, produces an abundance of cotton, rice and sugar-cane. I do not think it could ever be tilled, had it not been for the Africans; for the extreme heat of the climate cannot be endured by the white people, to labor in the hot season. It is a blessing to our nation that the soil at the South is cultivated, but those who do the service ought not to be cruelly treated. The female slaves labor in the field the same as the men. They carry their infant children to the field with them, and lay them down under a tree till they hoe across the field and back, then nurse them, and so persevere in their labors through the day. After their work is done in the field, they pound or grind their corn in the evening for the next day, and one peck is their allowance for a week: and I was told they had no meat nor fish allowed them—nothing but the bare hominy boiled in water.

Some few planters let their slaves have a little fish or meat occasionly. I heard one of them say his slaves did work enough more to pay for it. One peck of corn may do for some, but not sufficient for all; and to task a slave to do so much, when he has not strength to do it, for the want of food, and then to whip him for not doing it, is cruel and horrible in the sight of God and reasonable men. I saw one of these poor creatures awfully whipped. His hands were tied together, and then hung up to a beam, and a white man then whipped him till the streams of blood run down his naked back, which was afterwards bathed in salt and rum, to heal his wounds.

One Sunday morning an old slave came to the house where I boarded, and got on his knees, saying, 'Pray do my good massa, give me a few crumbs.' His back was scarrified and the bones almost through the skin. He said to me, 'my good massa, I once live in England; had a wife and six children—Capt. of the ship want me to go cook to Georgia—he say he give me wages—I thought that best way to support my family, when Capt. get me here he sell me for slave to man here—and now my dear massa, I see my wife and children no more.' Tears ran down the old man's cheeks, as he spoke. He told me he then had but one peck of corn allowed him for a week, and it did not last him; that he wanted more, but he could not get it. He had then been without some time. I then gave him as much as he needed, for which he replied, 'God bless you, massa.' I was glad of the opportunity of feeding the poor fellow.

There are some planters in the Southern States that treat their slaves well, and perhaps it would be worse for the slaves to let them go free, many of them are not capable of taking care of themselves. If the slave-holders would let their lands to those of them who are capable of business, and let them have a comfortable living and some encouragement to improve their lands, and as they increase in numbers government should lease them lands, and let them have opportunities to improve and get learning. If this was done, I think it would be better for the slave-holders, better for the slaves, more honorable to the nation, and more pleasing in the sight of God. Much is done among us to to convert the heathen and send them bibles, but at home here are thousands of slaves, that cannot have the privilege to learn to read the bible. One day when in Georgia, a young man, a slave, came to me, and wanted me to learn him to read. I was told it was not lawful for me to do it in that State. Is it right for these people to be in bondage and ignorance? I have been informed that some of our people have written home to America that the heathen are about to send missionaries here, to reform the Americans, that

they may abolish slavery. If this is the case, the heathen have risen in judgment against us. Some have gone to the west, to convert the Indians, and learn them to read the bible. Has not God the Father of us all, made of one blood all nations that dwell on the face of the earth, as it is declared by his holy apostles?—And has he any respect to persons? Are not all born free and equal? Are not his black children as dear to him as his red or white ones? Does not his grace produce the same fruit in one as the other? I do not say that the colored people at the South are totally destitute of religious instruction; for when I was in Savannah, I was credibly informed that the 1st African church there consisted of 1500 members, and the 2d of 500; and one of the preachers told me how he obtained his freedom from slavery, and that God had wonderfully blest his labors. One reason why some use their slaves as they do, is, they say they have no souls, and so they too often treat them like beasts. A gentleman told me he went among his neighbors, to get subscriptions for building a meeting-house for the colored people. Some would not give a cent, saying if negroes were going to heaven, they did not wish to go there themselves. Many have been so cruel and unreasonable, as to whip their slaves for praying; but we have reason to thank the Lord that we have this testimony in the word of his grace: the same Lord over all is rich unto all that call upon his name, and his ears are open to hear the prayer of the poor distressed African in the South, and of the Indian that travels the forest in the West, as much as those who have the benefit of learning at the North, or kings and emperors who wear their starry crowns in the East.

I was told by a worthy minister of the gospel, who once travelled through the Southern States, that a certain rich lady had a number of slaves, one of whom often prayed in the presence of others. This lady heard of it, and gave orders to have the poor creature whipped for praying. Not long after, this lady was taken sick. A number of ministers were sent for to pray with her. She continued to grow worse, and said the prayers of

these did not reach her case. She gave orders to send to the field for the slave she had so often ordered to be beaten for praying. He came at her request. She told him she wanted him to pray for her. He knelt by her bed side. No doubt the scars on his naked back were witnesses before her eyes of her former cruelty. But now he calls to God for her; 'O God, here be poor Misse—she sick—she fraid she never get well—O God, dou can make her get well again—O God, I pray let her get well again—O God, may she have a better heart—give her, Lord, better heart—may she no more have wicked heart—no more whip Pompey cause he pray.'

This simple prayer no doubt reached her case, and who can doubt God's condescending mercy to hear such a prayer?

While I was in Darien, an old gentleman about sixty years of age told me his experience. He said that one of his slaves was the means of his conversion. That a certain time he was going a journey and took one of his slaves with him. On their way they came to a river, just at night, and as they were crossing the river it began to rain powerfully, and a terrible tempest accompanied with thunder, came on. After they had crossed the river, at a little distance they discovered a small building, where some fishermen staid through the night. He and his negro went in, to be sheltered from the rain, as there was no other place for a great distance, to put up at, in this dark and gloomy night. They entered the house, and had no light except what the lightning afforded. It got to be late in the evening, the old man said, when my black man said to me, 'Master, I always pray before I sleep. Are you willing I should pray here, master; it rains hard out—do, my dear master, let me pray here with you.' The old man said, he did not like to turn him out, but he felt mad to think he asked him to let him pray. He replied yes, pray and be d——d, for what I care. The negro then fell upon his knees and prayed; and such a prayer, said the old man, I never heard before. So much understanding, and with so much feeling. I

knew, said he, it was not in my power to make such a prayer, with all my learning, and I had brought up the creature in ignorance; so that none but God could cause him to pray so. He prayed to the Lord to convert his hard-hearted master, and let him come down humble that night. The old man said, he never felt so in his life before; the prayer reached his heart and terminated in his conversion. This he told me while tears ran down his face. Thus we see according to scripture, God takes the things that are not, to bring to nought things that are, and the ignorant to confound the wise, that he alone should have the glory.

Towards the last part of my time of staying in Georgia, one of the most affecting scenes took place I ever witnessed in my life. It was the death of Mr. Macquean M'Intosh. He was in my shop about an hour before his death, and gave me some directions how to build a wheel for a piece of machinery he had invented to remove large buildings at little expense, and told me if it answered his expectations, he would make me a present of 500 dollars, besides paying me for my labor. Not more than ten minutes after this, news came to me that Mr. M'Intosh was dying; and that I must go immediately where he was. I entered his chamber, and saw the most distressed creature I ever beheld. A pistol ball had passed through his body, just below his heart. He reached his hand to me as I entered the room, and said, 'Pray for me—I am a dying man.'

I saw the wounds in each side, where the ball passed through. The blood and water running from the wound, reminded me of the sufferings of Christ the most of any thing I ever saw. The distress of his body was great, but the anxiety of his mind to be prepared to die, was beyond any thing I ever saw. His loud cries were, O my God, have mercy on me a sinner—O my God, must I depart this life without a pardon of all my numerous sins? He held my hand fast till his breath left the body. When his voice failed of speaking loud, he still cried to God to save him. In less than three quarters of an hour, his friends beheld

him a lifeless corpse. His agonizing cries were enough to pierce the hardest heart. The Congregational preacher and myself were all that were present in his expiring moments. I could not but hope that his prayers were heard, and that his soul found rest in the paradise of God. He was of one of the first families in Georgia, the son of Gen. M'Intosh, an attorney at law, highly esteemed among thousands, beloved by his connexions, rich and honorable in the world, cut off in the bloom of life, and dying by the hand of his enemy. Thus we see all flesh is as grass, and all the glory of man as the flower of grass. The reader by this time, probably, wishes to know the cause of his death. I was told that one year before the death of Mr. M'Intosh, he was in company with Mr. John L. Hopkins, son of Gen. Hopkins. These two young men got into a quarrel about something, wherein M'Intosh thought himself injured—and ever after, when they met, the old quarrel would be revived, and hard threats ensue. One month before Hopkins killed M'Intosh, it was said he swore he would be the death of him. One day Hopkins came to Darien, with loaded pistols, and went to the house of M'Intosh and knocked; he told the servant that came, to tell M'Intosh to come to the door. When he came, Hopkins drew his sword and wounded him in the shoulder.—M'Intosh got his pistols, and went out near where Hopkins was standing. M'Intosh told him if he had come to fight him, to do it in a more honorable way, and not be so much like an Indian. At this, Hopkins took a pistol from under his coat, and shot him through the body, and then dodged behind a tree, Indian-like. Hopkins was arrested and lodged in Savannah jail, to await his trial, which took place the next September.

There are many plantations on the rivers in Georgia, and country seats that are beautiful to behold; houses and flower gardens, with groves of orange trees, and other fruit trees of different kinds, which when loaded with fruit in the fall of the year, present a delightful appearance. The owners are rich, well informed, polite in their manners, and kind to strangers. There

are many religious people in Georgia, of different denominations. In the city of Savannah there is a house for public worship equal to any in the United States. It is built of rough stone covered with slate. The steeple is supported by large carved pillars, which may be seen at a distance. The inside is of elegant carved work; the pulpit is mahogany, supported with pillars of carved work. The main pillars that support the galleries are also elegantly carved. The floor is of blue and white marble, laid in checkers or diamonds. In this house I heard ministers of different denominations speak of the things of God. One evening I attended a union meeting at this house, and was much pleased to see the Baptist, Methodist, Congregationalist and Episcopalian ministers all in the pulpit together, speaking one after the other, and all moved by one spirit, having one glorious cause in view, to adore and praise the one God and Savior, for his unbounded goodness, and the wonderful displays of his love, mercy and grace to the children of men.

Near the last part of my time spent in Georgia, I was sent for to go and pray with a young man that was very poor, and at the point of death. He had been sick a long time. I entered the house just as he was breathing his last. His children stood around, crying to their broken-hearted mother for bread, and she had none to give them. I handed her a dollar, and she sent for bread. She told me she had been unable to labor for some days; that she had no means nor friends in that place to assist her, that she had taken care of her sick husband, and supported her five little children for more than a year, but was unable to do for them any longer. Her husband expired in a few moments after I had prayed for him. This was the most distressed family I ever saw. The deep anguish and poverty of the widow and fatherless children demanded pity and assistance. I entered the street, and told a man that a white man in the place was dead, and his family needed assistance to bury him. He told me to nail a box of rough boards together, and he would send his black man to bury him! I immediately went to

my boarding-house and told my northern friends of the distressed condition of this poor family. A number of them went to the house, and each of them gave the widow a dollar, which amounted to fifteen dollars. I then made him a decent coffin, and grave-clothes were prepared for him by brother Davis, of Fall River. I was requested by his widow to attend his funeral. A man the next day told me he had been to look for a prayer-book for me, but had found none. I told him I did not pray from the prayer-book. He said he had spent much of his time in trying to find one. Many came to hear how I should get along without a book. But, thank God, ever since Christ suffered in Jerusalem, when that outward vail was rent that covered the holy place in the temple, that none should enter but the high priest, to offer prayers for the people once a year, we have had access through the merits of his blood, to enter the holiest of holies, and find grace to help our infirmities in time of need. The poor man was decently buried, and I hope prayer was answered for his widow and children, and a blessing conferred on those that assisted them in their afflictions.

I was once called to sit upon a jury, to examine the body of a man found floating in the river, with wounds inflicted on his breast by a sword or knife, which was judged to be the cause of his death; but by whom was unknown.

Some time in May I made preparations to start for the North. A number of people failing, I was disappointed in disposing of considerable furniture they had engaged, and I was compelled to sell it by auction, at a loss. I lost sixty dollars by a Jew, and fifty more by a man who did not pay according to agreement, and a number of small demands. In June I walked from Darien to Savannah, and sailed in a few days with Capt. Mason, of Freetown, for New-York. I purchased some mahogany in New-York, and started with Capt. Mason for Assonet, where I arrived in a few days, in the enjoyment of good health.

CHAPTER VI.

Am disappointed in business, and lose my property—Called up to duty by hearing Lorenzo Dow preach—Reformations in Troy, Tiverton and Westport—Visit different towns in Massachusetts—Account of the death of my sister Sarah—Visit Wrentham—Visit Providence and am taken sick at brother Ashton's.

My mind was now principally occupied in amassing property, and I made calculations to return to Georgia in the fall, and hired help to manufacture furniture to carry with us. I lost my enjoyment of religion in endeavoring to accumulate property, to enjoy the things of this world. In the fall we heard it was sickly at Darien; and my partner thought it unadvisable for both of us to go—that he and one apprentice would carry the furniture; and accordingly went in October. I remained with two apprentices and worked at my trade. I attended conference meetings with my brethren through the winter. In the spring I dreamed my shop and property were destroyed by fire, and that I had nothing left. In a few days a man informed me that my partner had failed, and that our property was all gone; he said if I would deliver up the property I had in my possession, to satisfy one creditor, he would not attach it. I told him this would be unsatisfactory to the other creditors; but that I was willing to give up all, and let each one take their proportionable part of what little remained. My property was then attached, and I delivered up every thing, so that I had not one dollar left. I was so agitated at this time that it was with difficulty I could take my common food; but I could rejoice that I had treasure in heaven that could not be taken away. I expected my furniture would be sacrificed at auction, and not wishing to witness it, I started for Fall River, put my work-bench and tools into a boat, and my apprentice and myself rowed eight miles down the river, against wind and tide. The reader may judge what must have been my feelings at this time; destitute of

money to purchase materials to recommence my business, I was, indeed, brought into a very tried state.

About this time I went to hear Lorenzo Dow, in Somerset. He preached from this text: "How long halt ye between two opinions? If the Lord be God, serve him; and if Baal be God, serve him." In his discourse he mentioned different characters present, who were halting between two opinions. At length he observed, that there was a young man present halting in his mind about preaching; and one reason was, he wanted property, and had kept back on this account; but if his prospects were not already blasted, they soon would be. Another reason was the opposition of his friends to his preaching; can his friends clear him in the day of judgment, if he neglects this important calling? Another reason was, that some of his brethren thought him unqualified to preach—but they are not to be his judges in the coming world. O how must he feel when standing before the judgment seat of Christ, and conscious of having neglected his duty! I trembled, and felt myself the one he addressed. He then gave advice not to halt any longer, but to go forward. I resolved to go and preach in the first place that doors should be opened. I crossed the ferry to Troy that night. I called at a house for water, and the man that gave it to me asked me to stay through the night, and observed he should like for some preacher to hold a meeting at the new schoolhouse. I told him I would the next first day. He appeared anxious that I should come. I told him if the Lord spared my life, I would endeavor to come.—I went that week to see my brethren in New-Bedford, where a great and glorious work of reformation was going on, under the preaching of Elder Howe. Hearing Elder H. and the young converts speak, greatly revived my spirits. After having been in the place a few days, I was taken sick, which gave me much uneasiness, fearing I should be necessitated to break my promise in Troy. But the next day I was better, though very weak and feeble. My mind was so exercised about the meeting, I told my friends I would

try to get to Troy that day. They told me my health was so poor, it would be impossible for me to travel there. I started, however, about nine o'clock, A. M. on foot, hoping to get a horse on my way, but was disappointed. I reached the place of my appointment, a distance of 18 miles, as the people were leaving the house. I told them if they would return, I would speak to them. They returned, and after sitting a few minutes I prayed the Lord to give me strength to stand and speak to the people. He did assist me by his Spirit that day, as I felt great freedom, and was strong in faith that a reformation would take place. After making an appointment to preach there the next Sunday, I was invited by Mr. Brownell to go and partake of refreshment at his house. I found him to be a lover of Jesus, and one that bore public testimony to the cause of religion. That his house had been for a number of years, the place where the stranger had found repose and refreshment, and the ministers of Christ were always cordially received. The old gentleman became much revived in mind after the good work of reformation which then took place, and often in our meetings told us his time was short; that he was then doing his last service for God, and should shortly try the reality of the eternal world. A short time before his death he related to his brethren his experience, from his first awakening, in his younger days, and then said he should soon go the way of all the earth; shortly after he was called from this vale of tears to the bright world of glory, where sorrow and death are unknown.

The next Sunday I met my friends again at the school-house, where we had a very solemn meeting.—After meeting I was invited to take tea at the house where James Brightman once lived. He died some years before, and left a widow and four children, two sons and two daughters. His widow was then married to another man. While I set at the table, I said to the mother of these four children, that I felt that God was about to pour out his Spirit on the place, and I had faith that some of her family would have a share

in the reformation. I told her that her son George, who was then sitting at the table, would, in a short time, be converted. She thought it strange that I should name him in particular; but I had some evidence because the Spirit was in me to talk to him—and I never knew the time when I felt for a person as I did for him, but they were converted in a short time. Soon after, he and his brother and sister were converted. The sister I afterwards married. I saw her that day at meeting, but did not know who she was nor where she belonged; when she came into the meeting I thought her some proud creature, by her dress. I felt to pray to God that her pride might come down, and that she might be converted, but had no thought she would ever be my wife. It was more than six months after this, before a thought of the kind entered my heart.

I had a meeting the next Sunday. After meeting, was invited to take refreshments, and stay through the night at Capt. Sheffield Weaver's, where I was kindly received, and found him a friend to the cause of religion, and that he often entertained ministers of the gospel. By this time I felt encouraged; the people generally treated me kindly, came to meeting steadily, and a number were under serious awakenings.

The next Sunday I had three meetings, and was invited to take refreshments at Pardon Brightman's. Soon after I entered the house, I felt moved in spirit to speak to his son Leonard, a young man about sixteen; told him the importance of seeking the Lord in his youth. He shortly after experienced religion, and has remained a useful brother to the present time, and is gifted in exhortation, prayer and singing. I have always been kindly treated by this family. I held a meeting in the evening, and gave out five appointments for the next Sabbath, one to be on the wharf across the river, at 8 o'clock in the morning, and went the next Sunday to attend my appointment at the wharf, before Capt. Gibbs' house. Capt. G. gave me an invitation to go into his house and hold the meeting. I accepted the invitation, and was kindly treated by him and his

family. He afterwards experienced religion, has since deceased, and I trust has now gone to a better world. I attended all my other appointments through the day and evening, and was invited after meeting to stay at the house of Capt. Luther Winslow. After I entered the house, I found his daughter under serious convictions, and a young woman belonging to the next house came into the room in tears, and desired prayers. In deep solemnity I kneeled before God and tried to pray. It seemed to me as solemn as the house of death.—These young women were both converted in a few days, and Capt. Winslow's daughter remains to this day, a very useful member of the church of Christ, and a living witness, bringing forth the fruits of righteousness. The next Sunday I held four meetings. Had the first at Steep-brook. Afterwards I was invited by Hezekiah Wilson, Esq. to take dinner. I found him to be friendly to the cause of Christ. His heart and house were open to receive the children of God. Attended meeting in the afternoon at the brick school-house, where more attended than could get into the house.

The evening after, at the town-house at Steep-brook, a brother Silas Collins was present from Dartmouth, who was a powerful exhorter. Near the close of this meeting, much distress of mind was manifest in a number present. Brother Collins kneeled down to pray, and before he got through, cries for mercy were heard, which some of those present did not like, saying it was confusion. But I believed it to be the same Spirit that moved among the people on the day of Pentecost, when three thousand cried for mercy. I was informed afterwards, that five of those that prayed at this meeting, found relief that night. The fruits of this meeting afterwards proved it to be the Spirit and power of God.

About this time I hired a shop in Fall River.—Some people who wanted a little furniture made, purchased materials for me to work with. I boarded at brother Anthony Mason's, where I held some meetings. After I began business, my mind was some entangled, but I tried to get along and attend

to both temporal and spiritual concerns. The reformation continued, and I attended thirteen meetings in one week, besides doing some work in my shop. I here became acquainted with Abraham Bowen, Esq. a man of large property, who always treated the ministers of Christ with great respect; and I often heard him say it made no difference what denomination they were; if good men, he was always gratified in having the privilege of entertaining them. Many brethren of different denominations will never forget the kind treatment they have received from this dear family. After I became acquainted with Mr. Bowen, I never asked a favor in vain. Whenever I entered his house, I was made as welcome as one of the family. One evening my mind was impressed to speak to one of Mr. Bowen's sons, (a young man much respected in the place) of being prepared for death, and of seeking the Lord in his youthful days. I seated myself beside him, and told him I wished to converse with him on the important subject of religion, to which he gave his assent. I soon discovered that his mind was seriously impressed. When I was going out of the place to have a meeting, he would often tell me it was some distance to travel, and would carry me in his carriage, and when on our way, would express his mind freely on the subject of religion, and his desire to obtain it. Not long after, he was laid on his death-bed. A part of the time he was insensible; but a little while previous to his death, he told his mother he had very great love and respect for me as a friend and a Christian; and he loved me more, because I believed that there were Christians in all denominations. I watched with him the night he died. About nine o'clock in the evening, as I sat near him, he looked with some anxiety at me, and, as I thought, tried to speak; he reached me his hand, and as I gave him mine, he pressed it, as a token of bidding me farewell, and in a short time left the world. I esteemed this young man as highly, from the little acquaintance I had had with him, as any I ever saw, and hope to meet him in a better world. His father and mother, and one sister, have since de-

ceased. I visited them all in their last sickness, and was with Mr. Bowen a few hours before he died; and when taking my leave of him, I had strong faith I should meet him in that world where parting is unknown.

After being at Fall River a short time, Mr. Cory, of Tiverton, R. I. asked me to have a meeting at his house. After meeting I went to a young man that I had never seen before, and advised him to seek the Lord, and found him willing to hear. His name was Joseph Gardner; he asked me to come to his father's, and attend a meeting at the school-house. An appointment was made, and I went and had great freedom in speaking. A number at the meeting appeared under solemn conviction. After meeting I went to Mr. Gardner's, and partook of refreshment; I found him to be a very clever man and a friend to religion. His son Joseph, another son and a daughter, experienced religion in a short time. After the good work commenced and a number were converted, we often met at Mr. Gardner's house and at the school-house, when the glorious songs of praise by new-born converts, made it seem like a heaven below. But many of them have since gone, I trust, to the house not made with hands, eternal in the heavens, to sing the song of Moses and the Lamb forever.

I had many meetings this year in Tiverton and Troy, and a number were baptized. In the spring of 1821, I went to Westport, and held a meeting at the school-house, when a large number assembled. I spoke from Matthew iii. 10. I had not been speaking long before a man began to curse and swear: I thought if the Spirit of the Lord had not been there, the evil spirit would not have cried out. I began to be encouraged that the Lord was in the place, and that Satan must lose some subjects, and told the people a reformation was about to take place. A number were converted, and baptized by Elder Hicks. I was treated kindly by the people of this place.

In the month of June, this year, I was married to Miss Hannah Brightman, of Troy, by Elder Eddy of

Newport. I was invited the same evening to preach at Elder Eddy's meeting-house; and truly we could say, it was a refreshing season from the presence of the Lord. Many spake that evening of the good things of the kingdom.

In the fall of this year, I was invited to go to the head of Westport River, and have a meeting. I had great freedom in speaking at the first meeting; made another appointment, and a goodly number attended. I had a remarkable exercise of feelings at this meeting, and at the close a number came forward for prayers. The next day I was invited by Mr. Sisson to go to his house. I had not been there long, before his son entered the room; I felt the Spirit of the Lord move me to warn him to seek the Lord, and not to grieve the Spirit if it should strive with him. His sister being in the room, I told her I wanted she should seek the Lord, and not let pride shut her out of heaven. These young friends were converted in a short time; and a number of others in the place experienced religion. One evening we had a very powerful meeting, which disturbed some, who manifested considerable opposition, because a number prayed for mercy at one time. But the Lord was pleased to deliver them, and they were afterwards baptized by Elders Hicks and Howe. From the good fruits of the meeting, we have reason to believe the work was of God. I think many more would have been converted at that time, had they not grieved his Holy Spirit, and some that opposed the work have since confessed that they were sorry. Not long after the revival at this place, I was moved to go some distance down the river, near Westport Point, and hold meetings at a school-house, where a number were converted, and among them several persons of color. I was received and treated kindly by the people of this place. I was one day at the Friends' meeting in Westport, and was moved to speak, and could say of a truth, they that are joined to the Lord are of one spirit.

Some time this year I went to house-keeping, near Fall River, and labored considerable at my trade, and

was much tried in my business. Many times after getting a little furniture made, it would be taken and sold for less than the worth of it, to pay debts that I never contracted, and by which I was never in the least benefitted; and often when I had made calculations to pay one that I owed, the means would be taken from me, and those I had promised would be disappointed. And those that oppressed me in my tried circumstances have met with similar misfortunes, and have since confessed to me, that they were wrong in treating me as they did. But amid all my sorrows, disappointments, losses and crosses, I have felt that I had a God to go to, who has supported me out of his inexhaustible fullness, and his good Spirit has caused my mind to soar above all the waves of trouble in this transitory world, and with faith to view that glorious land of rest beyond this vale of tears.

In January, 1822, I felt it my duty to visit my brethren in different towns; on my journey I stopped in Pawtucket, and visited the Free-Will Baptist brethren.—I put up with Elders Greene and Potter, and had a very agreeable visit with these servants of Jesus, and great freedom in speaking to the people at their meeting-houses; here I found a company of spiritual brethren much engaged in serving God. After staying a short time in this place, I started for Boston; I stopped at Wrentham, and held a meeting at the house of Major Man. I found in Boston one of my favorite friends, who, with his wife, were sharers in the glorious revival at Taunton. The next day I went to see Elder Clough, at the house of brother Michael, and had a very agreeable visit with these friends. The brethren were much engaged in religion. Elder C. invited me to preach at his meeting-house, where I had great freedom in speaking. I held a meeting at the house of brother Tidd, and many attended. I staid in Boston about ten days, had many good meetings, and found some desirous of obtaining religion. Returning from Boston, I stopped at brother Gifford's, in Wrentham, and had a very good meeting; many of the Congregational brethren were present, and expressed, after

meeting, the great satisfaction they had taken in hearing. The next day I went to see Major Man, who carried me to Deacon Bellows', in Cumberland, where I was kindly received; I held a meeting at his house. The next day I held a meeting at the Cumberland Hill meeting-house. Passed on to Swanzey, and put up at Elder Taylor's. The next day returned home, and held a meeting with my brethren. One young man seemed desirous to have religion. He invited me to have a meeting at his father's house. He was the son of Deacon Boomer, and a very steady young man. We met at the Deacon's, and had a very spiritual time; the young man seemed in great anxiety to be converted; his distress was so great, that he called on his friends in the night to pray for him. In a short time he became a happy convert, and has continued to the present time, much engaged in the service of the Lord.

In 1823, I attended meetings mostly in Troy and Freetown: a few persons were converted in Freetown, but there was no special revival. I visited my brethren at Mattiposset and at Pine Island, and had a number of good meetings.

In the fall I was called to part with my beloved sister, Sarah Sherman. I think I had some forewarning of her death. I dreamed a young man came to see me, and said that he had important business with me. I thought I walked out with him, and he shewed me DEATH inscribed on the bark of a tree; he asked me if I understood its signification; I told him yes.—He said, you do not realize it. He then wrote it again with chalk, and asked me again if I understood it. I told him I did. He said again, you do not realize it. I then awoke. I went to sleep and dreamed that I saw a vessel coming down the river, and her sails were all made of black crape, and a long strip of black crape on the top of the mast. I had received a letter from my sister but a few days before, stating that she was well; but she thought her days were few on earth. In a short time after I had the dream, a young man came into my shop with a solemn countenance,

which reminded me of my dream. Before he spoke I told him he had important news to tell me. He said, "Yes, it is death. Your sister Sarah, who lived in Wrentham, is dead, and she is to be buried to-morrow, and I have come to let you know that her funeral is to be attended at your brother's house to-morrow, at one o'clock." When I came to see her in her coffin, she never looked so happy in all her life. As she went out of the world, a heavenly smile came on her countenance, and continued until her remains were consigned to the grave. She was much beloved by a large acquaintance of religious friends, and she often warned others to seek the Lord. She was gifted in prayer and speaking, and often used to say her days were few on earth, and she must be about her Master's calling. When called to leave the world, she told her mother her work was all done, and she was ready to go.

In 1824 I attended meetings a part of the time in Troy, and had a number of meetings at the Baptist meeting-house at Somerset. A young man by the name of Slade preached statedly in this place, by whom I was kindly received. I think him a very useful preacher in keeping the church together. Some time in the fall of this year I went to visit the brethren in Wrentham, and was invited by Major Man to hold a meeting at his house. They told me it was a low time in religion among them, and there would be but few that would attend the meeting. I told the Major that I would go out and compel them to come in, that his house would be filled. The afternoon before the meeting, I went from house to house. When I entered a house, I would tell the people I had come to invite them to attend meeting. Some asked me who was to preach. I told them to come and see, and not make light of the invitation—that God in ancient times sent his servants out to invite them to come in, and they made light of it, and the door was shut against such. When evening came, the house was crowded with people, and a number were awakened that evening. I had great liberty in speaking, and before I left the place, a number manifested their desire to

here religion, and a good work commenced. At this time, brother George Cilton came to the place, and his labors were much blessed, and he baptized a number. Soon after I left Wrentham, and felt it was my duty to go and labor in the place for the good of souls. But I refused, and got my mind engaged in some worldly business.

I went to Providence shortly after, on business, and was invited by Elder Tobey to have a meeting at his meeting-house. A number came to hear, and I had a free time in speaking. I was invited the next Sunday by Elder Brown, to preach at his meeting-house. After speaking in the day time, I told the people I expected to preach in the evening; and wished them to give general notice. In the evening the house was crowded, and we had a very solemn meeting. One person came forward after meeting, in tears, and desired prayers.—I was invited to stay through the night at brother Mason's. About twelve o'clock I was taken very sick, and continued to grow worse through the night. The next day I went a short distance and was obliged to stop at the house of brother Ashton. They gave me medicine, but I continued to grow worse, and sent for a doctor. He came and told me I had the pleurisy. He gave me medicine that relieved me in a great measure from pain; but before morning the doctor was sent for again, and I grew more unwell, with severe pain in my side and across my breast. The doctor told me if he could not raise a circulation in my blood, he was doubtful whether I should live one half hour longer.—But he succeeded by steaming me with spirits, though it was more than an hour before my blood circulated, after the spirits were applied. I do not think I could have lived at this time, had not these means been blest. My flesh had become spotted of a purple color. I would recommend this remedy for the cure of the pleurisy, or cold plague, before any other. I was raised to health, through the goodness of God. I had a great anxiety to live. I viewed it a great thing to die. Persons in health frequently say they are willing to die; but they do not realize what they say. Let death sud-

denly stare them in the face, and they will tremble.—Yet I believe the Christian may have the fear of death taken away when he is called to die. There were two important things for which I desired to live at this time. One was that I might be better prepared, and the other was that I might be useful to others. For these things, I prayed that my life might be lengthened out. At brother Ashton's I had the best care and attendance, which was kindly furnished me without any charge. May God reward them for their hospitality. To the kind physician, also, who attended upon me at this time, without fee or reward, I am under great obligations. I hope God will bless the labors of his hands in this world, and give him a crown of glory in the next.

CHAPTER VII.

Visit Rehoboth—Reformation at Troy—An account of the deaths of some religious friends in Troy—Remarkable dream concerning a young Child—Entertainment of strangers—Visit Newport—Glorious reformation in that place.

In February, 1825, I went to Rehoboth, to have meetings with my brethren at the Oak Swamp meeting-house, where Elder Luther has preached for years. I found him to be a spiritual preacher, and his labors had been much blessed in the place. While here I held a meeting at Esq. Pierce's. The Lord's presence seemed to be manifestly amongst us, and several young persons were led to confess their need of a Savior. I saw at this time signs of a reformation, but being taken unwell, I had to relinquish my meetings with them. A number of brethren were at my house at a prayer meeting one evening the next month, when the Lord manifested his presence in a peculiar manner. Prayers were offered to God till the midnight hour for a revival of his work. The next

Sunday evening I held a meeting at the town-house in Troy. Soon after speaking, I had a remarkable exercise of feeling, so that I trembled all over. At first I did not know the cause. It came to me all at once, there are some to be baptized in this place, and you must appoint a church meeting. No one had said anything about being baptized in the place that I knew of. I said Lord, where shall I appoint the meeting? It came to me you must appoint it at the house of Samuel Thurston, for my peace abides at that house. I then arose and told the people that I felt it a duty to appoint a church meeting at the house of Samuel Thurston, the next Saturday, at 2 o'clock, and wished my Christian friends all to attend. We met the day appointed, about 20 in number. I then told them the cause of my appointing the meeting, and if there were any at that time exercised about being baptized, I wished to know it. Five persons arose and were received into church fellowship by telling their experience to go forward in baptism; and some acknowledged that they had recently prayed that the way might be opened for this privilege. We then sent for Elder Daniel Hicks; he came about the first of April, and a large collection of people met at the water side. It seemed as though the heavens bowed, and the glory of God overshadowed the place.—Smiles of joy were on the faces of the candidates, as they came from the water, thus witnessing to the spectators the reality of religion. One of those dear converts has since departed to the eternal world. She was engaging in appearance, and of an amiable disposition. Her name was Amey Thurston. She was much gifted in prayer, exhortation and singing, and was much lamented by the church. A few weeks before her death, the church were together at brother Thurston's. My mind in the meeting was unusually solemn. I arose and told my brethren I felt as though some of our number would be called in a short time to try the realities of death. After meeting this young woman came and took me by the hand, and said, When you spoke, it appeared to me that I was the one to go, and I hope I shall be prepared. I think it was the last time she met with us. I visited

her in her last sickness, and the day before her death I asked her how she felt in her mind. She said, the glory of the Lord shines around me to-day. Her friends told me, that a little time before she had sung some verses of a hymn with more than her usual melody. She could say, and feel it too—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

The good work of reformation continued for some time; over twenty were baptized in the town this year. Our meetings were mostly held at the house of our aged brother Thurston, who had for many years entertained the ministers of Christ, and was always considered by his neighbors a peace-maker. After the close of the first church meeting held at his house, he confessed that it was over forty years since he first knew what he had heard his young brethren tell of in their experience, but he had kept it to himself. He had a sister who lived with him at this time, who was upwards of 90 years of age. She was much revived in mind at this time. A little before her death, she told me at a church meeting, she had had a very good meeting, and she thought it likely it was the last of the kind she should ever attend. It proved so, as she died a short time after. She was perfectly sensible, a little before her death, and told me she was ready to go at any time the Lord was pleased to call her. I preached her funeral sermon from Rev. xiv. 13: "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

The year 1826 I continued my meetings in Troy, with my brethren, and felt great anxiety for them to live in love and peace, and continue the meetings statedly every Sabbath. Some time this year, a young man by the name of Josiah Brown was taken sick with the consumption. I went to see him, and was con-

vinced his time was short for this world. I felt moved to talk to him of the great importance of being prepared for death. His mind seemed shut up in unbelief as to the Christian faith. It was in vain to talk to him in this situation. I left the house and carried his case before the Lord in secret prayer. I felt anxious for his soul. He was a young man of bright talents, about 21 years of age. I could not bear to think he should die without a hope in Christ. I prayed for him day and night. I went the second time to see him, and set in silence some time by his bed, and when about to leave him, he told me not to be in a hurry. In a few days I went again. He appeared to be failing fast, and said, 'O that I was as well as when you came before.' In a short time after I left him, he told his watchers he wanted to see me. I went, and rejoiced to find him a penitent. As I entered the room, he reached me his hand, and said, he wanted me to pray for him. He told me he had prayed for himself as well as he could. I kneeled down, and with tears of joy lifted my eyes to heaven. O how easy it was for me to pray at this time. After prayer he said to me, 'O how glad I should be to go to one of your meetings; but I shall never go. I have made light of your meetings, but have prayed God to forgive me, and hope you will forgive me.' O yes, I replied. I told him I always loved him, and could heartily forgive him. He then said, 'O how I have hated you; but now I love you as strong as I ever hated you.' He then asked me to sing. I inquired, what shall I sing? He replied, sing the hymn I used to hear you,

"Let thy kingdom, blessed Savior."

Before I had finished singing, he joined with me and sung the last verses. 'He then said, 'O how I love Christians, and want to love the Savior more.' I went to see him a little before his death. He told me he was happy, and willing to go; but he wanted his friends to seek the Lord. His mother came into the room. He told her he wanted her to seek religion, and not put it off till a dying hour. Addressing me, he

said, 'I try to pray for my friends, that they may be converted, and I want you to warn all young people not to do as I have done. Tell them from me not to put off these things till they come on their death-bed.'

In the fall of 1826, I dreamed I was standing near my house, and a young child opened the gate and asked me if I entertained strangers. I answered yes, I have always entertained strangers. The child said, there is a blessing to those that do. I asked the child into my house. It was the most beautiful child I ever saw. Although small, it seemed to have the understanding of a man. I asked the child where it belonged; it replied, not on earth—I have called for entertainment at many places, in the town adjoining this, but have been rejected. I thought the child was then on its way to Fall River. I started to go, and the child disappeared. I thought in my dream that I passed over Fall River bridge, and saw a great number of people gathering and coming towards me, but before they got very near, they turned to the left and entered a large field, and I followed them.

A person came and took me by the hand and said, I will show you those that have been dead many years, but are not yet consumed; and I saw many coffins covered with black cloth. The same person uncovered one of them, and I saw a body in perfect shape, that had been dead many years. My companion said, if you kneel and pray by this coffin, in the name of Jesus, the dead will live. I prayed Jesus to make known his resurrection power; and I thought the spirit of life came ,and he arose. After this dream, I had strong faith that the Lord would do a great work in Fall River, in raising dead sinners to life. I preached soon at brother Smith's from Rom. xiii. 11: And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. It was a very spiritual meeting, and the brethren seemed to be awake, and great additions were made in a short time to the Baptist, Methodist and Congregational churches, and many received the little child Jesus into their hearts. I trust he has found

entertainment in many hearts, as the one altogether lovely, and the chief among ten thousand. But how many turn away the stranger, when he stands without and knocks at the door; the answer to him too often is, go thy way, no entrance here. O reader, acquaint thyself with him, and be at peace, thereby good shall come unto thee. A great many turn away their fellow creatures, who stand in need of assistance, and forget that scripture which says, I will be a swift witness, saith the Lord, that turneth away the stranger from his sight. And again, we are to entertain strangers, for some have thereby entertained angels.

Returning home one evening, I saw a man sitting by the way, who told me that he was a stranger, and had been ship-wrecked; that he was in an open boat eight days, and was now a great distance from home, with no money to pay his expenses; had called at many places for assistance, but was told to go farther: and the poor hungry sailor had concluded to pass the dark and gloomy night without trying any further. I invited him home to take refreshment and lodging with me.—He evinced the most gratitude of any person I ever saw, and in tears of thankfulness, said he hoped God would bless me for the kindness I had shown him. It often occurs, that when a stranger calls for assistance, he is told to go to the next neighbor, when at the same time, they are better able to assist the needy. Are they not like those the apostle spoke of, who say, 'be ye warmed and be ye filled,' and apply not the means? Faith without works is dead. He that heareth and doeth the word, is to be justified before God.

In August, 1826, I felt my mind exercised to go to Newport and preach, if doors should be opened. I arrived there on a Saturday evening, and went to a weekly union meeting, established by brethren Geo. and Richard Shaw. I was much pleased to see brethren of different denominations united in one spirit, and speaking of the good things of the kingdom. These meetings have been much blessed in uniting Christians. The next day I went to the Fourth Baptist meeting, and was invited by brother Sweet to preach.

Made an appointment to preach at the same place the next evening, and had a very interesting season. Met the next evening at brother Shaw's, and a number appeared moved by the good Spirit. I left town the last of the week, but felt impressed that God had a work for me to do in Newport. I went to Olneyville and preached in the morning, and in the afternoon at North-Providence. Returned and held a meeting at Olneyville in the evening, and was kindly received by brother Place. I enjoyed myself much with the brethren, and Elder Cheney, their minister, whom I found to be a very humble minister of Christ, and had a very agreeable visit at his house. Returned again to Troy, but was deeply impressed with the idea of going to Newport. I tried to put it off, but felt it more and more my duty to go. I dreamed one night that I was standing in front of my house, and saw a large fire at a distance. I started to go to the fire, and found it was off in the river near Newport. The fire blazed and rolled over in the form of a sugar-loaf clear to the skies. While I stood beholding this fire, I thought a messenger came and told me I must warn the people to repent; that I must go through all the streets and warn them. I thought I ran through all the streets and cried with a loud voice, Repent, for the kingdom of heaven is at hand. I thought some tried to hedge up the way by old wooden fences, and others by digging ditches to prevent my progress. But I persevered and went through all the town; and after I had delivered my message, I went to the north of the town, to a place called the Point, and stood on the bank of the river, and saw a large company of people walking on the water, coming towards me with smiling countenances. There was a whiteness on the top of the water, which I was told was faith, that bore them up. I thought in my dream, these have heard the warning which I gave them, and have faith in Christ. And when I saw this company, I became joyful and happy in the Spirit. After this dream, I felt confirmed it was my duty to go to Newport, and warn the people to repent. I went and attended meeting the first

evening at the house of brother Dennis, where members of different churches were congregated. I met a few evenings after at brother Tilley's, and heard persons of seven different denominations speak; and one would have supposed that they all belonged to one church. O how good it is for brethren to dwell together in unity. The next Sabbath I was invited to preach at the fourth Baptist meeting-house. The Sunday following, I preached again, and the church were willing I should improve my gift among them, excepting a few individuals, who objected because I was not of their faith and order. But the most of them were very anxious for my continuance with them; I declined staying, though I am in perfect union with many brethren in that church. I had liberty to improve my gift at the conferences of the first Baptist church. I concluded to hold meetings at my private house, as Paul did, and receive all who were disposed to attend. My house was often filled, and I believe the Lord blest us in our meetings. About the first of May I removed my family to Newport, and worked as a journeyman at my business. One evening, at a meeting at brother Southwick's, my mind became very solemn, and I felt to warn the young people to prepare for death. Two days after, I was called in the night to go and pray with a young woman that had attended the meeting. I went and found her in great distress, both of body and mind. She said, 'I can't live, do pray for me.' I knelt and prayed. The next day I went to see her, and asked her how she felt in mind; she replied, 'better; and hope I am prepared to die.' She expired in a few hours, and I trust went home to glory. I was requested by her friends and the Juvenile Charitable Society, of which she was a member, to preach her funeral sermon. A large number attended, and a young lad that belonged to the Society shortly after experienced religion.

About this time I held a meeting at brother Peckham's, in Middletown, and found the peace of God rested there. I found his son willing to receive instruction, and he has since been converted and baptized,

and is one I highly esteem as a brother in Christ. I have enjoyed myself much in this dear family: and a number of brother Peckham's children were converted and baptized last spring. There were a large number of young people in this town that I was anxious to see converted; and I believe my prayers have been answered, for more than fifty have since professed a hope in Christ. I held a meeting at the house of Mr. Babcock, who was then on his death-bed. It was a glorious meeting, for he had been converted but a few days; he expressed great satisfaction in hearing his brethren sing and pray. He had formerly been much engaged in worldly business, but his mind was now altogether on heavenly things, and was perfectly willing to give up his family and resign himself and all into the arms of Jesus, who would carry him safely over the Jordan of death. About this time I was called to visit Capt. Barlow's daughter, who was fast sinking into the grave with the consumption. She was anxious to be prepared for death, and to have a willingness to leave her husband and child. I called to see her a few days before her death, and found she had reposed her all in the confidence of her Savior.

Brother Dennis and myself held a number of meetings at Canonicut, and were kindly received by the people. Brother Dennis and a number of others in Newport, had strong faith about the beginning of winter that God would revive his work. The Monday and Friday evening meetings were well attended, and the number that wished to hear seemed to increase.—While attending meeting one evening at brother Dennis', I was called for to pray with a young man who was very sick. I found him much distressed in mind, and after praying with him, returned to the meeting, where prayers were offered in his behalf by a number; and the same hour he found relief in body and mind—for I found him the same night, sitting up in bed praising God. His father was present, and wished to obtain religion. And often, afterwards, at meetings at his house, the son would invoke the blessing of God on his aged father. The old man shortly after experienc-

ed religion, and he and his son were baptized in one day. He was an officer in the revolutionary army, and has now enlisted in his old age, as a soldier for Christ. He often speaks in public of the goodness of God to him in his old age.

In February, 1828, I attended a meeting at the house of Capt. M'Kinzey, and a large number were present. I had great liberty in speaking to the young people, and saw by faith that a cloud of mercy overshadowed the town, and a rain of righteousness was about to descend upon the people. Capt. M'Kinzey's son was at this time much engaged, and a great help in our meetings. I believe God has a work for him to do in his vineyard. He is about 16 years of age, and has spoken for some time, to the satisfaction of many.

Monday evening union conference was held at my house, and some desired prayers. The next conference was at brother Dunham's, and God manifested his power in a wonderful manner. Brother Dunham's son bowed on his knees and prayed God to have mercy on him a sinner. His daughter and a number of others were convicted. Had a meeting on Saturday evening at my house, and though the weather was unpleasant, the house was filled. Elder Eddy was present, and told us we had better meet at his meeting-house for the future. A large number met there the next evening, and I requested those who were determined to seek the Lord, to come forward and kneel in the aisle, and prayers would be offered to God in their behalf. A number came forward, and some prayed for themselves. At the next meeting the house was crowded, and the number of mourners was increased. We held meetings day and night through the week.

The next Monday evening the house was crowded; exhortations and songs of praise were heard from newborn converts, while old professors caught the heavenly flame of reformation fire. The preacher from the Second Baptist church was present, and spoke of the great satisfaction he had taken in this meeting; that to him it was none other than the house of God and the very gate of heaven. The Methodist preacher was

also present, and at the close of the meeting prayed fervently that God would continue to carry on his work. I think it was ninety nights that brother Dennis and myself met at the meeting-house in succession, and had more or less to say to the people. Various denominations attended these meetings, and all spake as they were moved by the good Spirit. But the devil was loth to lose his servants, and raised his whole force to come to meeting, and like old Elimas the sorcerer, that the apostle spake of, who went about to turn some from the faith; and sent others with lies to hurt the usefulness of those who were doing good.

Elder Eddy was much revived at this time, and met with us at almost every meeting. He not being able in the first of the reformation to baptize, Elder Tobey, of Providence, was sent for. He came and baptized nineteen happy converts; the day was pleasant, and it was judged about four thousand spectators met at the water side, to see the solemn command of Christ obeyed. One person baptized this day was said to be over ninety years of age. The place where these people were baptized, was the same where I dreamed of seeing the men, women and children walking on the water: there were men, women and children baptized that day, and their smiles, as they came out of the water, reminded me of my dream.

About the first of April, Elder Taylor, from Swanzey, came and baptized a number. We had a most glorious meeting in the evening. It was judged that more than one hundred persons were under conviction, and their cries aloud for mercy were heard. Elder Harvey Sulings came about this time. His labors were much blessed in Middletown, about three miles from Newport. He preached day and night, and in one week thirty-two professed to have experienced religion. After he went into the town, he baptized thirty-two happy converts.

About this time, I was requested by brother Dennis to go with him and see a young man sick with consumption. He had imbibed the dangerous belief that all the human family would be saved. In conversing

with him, I said, suppose that your belief should be wrong; have you any other ground of hope? He said, No. Have you any evidence you was ever born of the Spirit? He answered, No. Are you willing, if you are wrong, to be convinced by the Spirit of God? Yes. Are you willing to kneel down with me, while I shall pray to God for you, that if you are wrong, he would send his converting Spirit, and convince you of sin, that you may have true repentance for all your sins, and be prepared for death? He said he was willing. We both kneeled before God. I prayed that he might be convicted and converted before he left the world. I went again the next day, and he began to complain of the hardness of his heart, and said if it was not for this, he should have hopes of being converted. Brother Dennis and I tried to pray again. We went the third time, and took one more with us, and again committed his case to God. The next morning the young man told us that his distress was so great on account of his sins, that he arose in the night, and on his knees prayed with all his heart, that God would forgive him, and he never was so happy in all his life before. He said he was then willing to die, and told me to warn all young people from him not to put off religion until they came upon their death bed; and tell them that nothing will do to build their hopes upon, unless they have a change of heart. He told me this about an hour before his death, observed that he could then say no more, and bade brother D. and myself farewell. Soon after he said, he should soon go, and he wanted his mind wholly staid on the Savior.

The first Baptist church shared largely in additions to their numbers during this glorious revival, as did the 2d Baptist church; and a number joined the Seventh day Baptist and Methodist churches. I hope these dear converts will walk worthy of their vocation. With them I have bowed the knee in prayer to that merciful God who has granted deliverance to their souls, and with them I hope to bow around his throne in the heavens, and with all the heavenly host to ascribe glory to God and the Lamb forever.

Soon after the work begun in Newport, my speaking so much affected my lungs, that I often raised blood, and many thought I should die of the consumption in a short time. But I told them I had faith in God, that he had more work for me to do in his vineyard. Not being able to work with my hands after the reformation began, I was very much tried in mind to know how I was to support my family. One night after meeting I returned to my house and tried to pray that God would open the way for me to support my family. After retiring to bed, it seemed as though the Lord reasoned with me in this way: Have I not always blessed you in your labors in spiritual things? Yes, Lord. Do I require any thing hard or unreasonable of my servants? No, Lord. This cannot be the cause of your trouble. It is this. You have entangled yourself too much in the affairs of this life, and by this means you have brought trouble on yourself. I called you years ago to go into the world to preach; to leave house and land, wife and children, for my sake, and you shall find an hundred fold; and brethren and sisters, and all things needful would have been added. But you have tried to conform to others: because one thing that I promised was persecution in this world. Do you not see that all your prospects are cut off in your temporal business, and your health is now taken from you? Are you now willing to give up all, your wife and children and yourself, to be my servant? Here I began to tremble; and all at once right before me, it appeared as though I saw myself in my coffin, and it came to me in a moment, where will my soul be when this takes place, if I don't give up to serve God, and go and preach? I then gave up myself and family, and my soul was happy. I did not close my eyes in sleep through the night. The next morning I told my wife that I had given up all to preach, and she seemed perfectly satisfied it was my calling. The next day my brethren sent me five dollars, some provisions for my family and shoes for my children.

After this was sent, I could not but bow myself before the Lord with weeping, and humbly thank him for his goodness to such an unworthy creature. The

brethren then wanted me to labor with them day and night, for the good of souls, and they would assist me and my family. In a few days after, a man sent me two dollars, and another one dollar, and I hope God will reward them for the same. This was more money than all I had ever received before for preaching, during thirteen years; and I may say with confidence that in this time I have travelled thousands of miles and held thousands of meetings, and attended many funerals. I have labored more in mind than many others, and also for my support with my hands, when I have travelled. I think my sole motive in preaching has been a wish to advance the Redeemer's cause, and the good of souls. When in Newport, a short time before I left the place, my brethren kindly presented me with a suit of clothes, and I hope God will reward them for the same. I left Newport in June, 1828,—then commenced writing this work, and have attended meetings in many towns since I began to write; but I have been wonderfully favored in having all things brought to mind since I began to write, and have felt much freedom in the Spirit while writing, and hope God will bless what is written, for the good of those who read it. Without doubt many will read this who never saw my face, and never will in this life. If we believe on the Son of God, obey the Gospel, walk in newness of life, and are faithful unto death, we shall all meet in a better world, where immortal beauty blooms, never to fade, and behold with delight our glorious Lord and Savior, and join with the ten thousands of angels, the four and twenty elders, the hundred and forty-four thousand of the sealed tribes of Israel, and the innumerable company that shall be gathered from every nation, in one eternal song of praise to God and the Lamb forever.

HYMNS.

Souls won by the Spirit of Christ, should never be parted by their different principles.

1 THE world from Christians are apart;
But shall it e'er be said,
'Mong those whom God has join'd in heart,
Are separations made?

2 They're all of one eternal band,
And with one Father blest;
All led by the Redeemer's hand,
To the same joy and rest.

3 Why then should circumstantials mar
That union so divine?
Or non-essentials ever bar
Those whom they cannot join?

4 No forms or tenets can unite,
Or bring the soul to heaven;
Then for them let no Christian fight;
Where God has all forgiven.

5 O God, subdue those cruel jars
With thy cementing grace;
Nor let the devil hold up bars
Among the heaven-born race.

6 O give us that transforming flame,
Of the immortal Dove,
That those who bear thy lovely name,
May all contend for love.

The Christian's Warrant.

1 Though troubles assail and dangers affright,
Though friends all should fail and foes all unite,
Yet one thing secures us, whatever betide,
The promise assures us the Lord will provide.

2 The birds without barn or store-house are fed,
From them let us learn to trust in our Head;
His saints what is fitting shall ne'er be denied,
So long as it's written the Lord will provide.

3 We all may like ships by tempests be tossed
On perilous deeps, but shall not be lost;
Though Satan enrages the wind and the tide,
Yet scripture engages the Lord will provide.

4 His call we'll obey, like Abrah'm of old,
We know not the way, but faith makes us bold,
For though we are strangers, we have a sure guide,
And trust in all dangers the Lord will provide.

5 When Satan appears to stop up the path,
And fills us with fears, we'll triumph by faith;
He cannot take from us, though oft he has tried,
This heart-cheering promise, the Lord will provide.

6 He tells us we're weak, our hope is in vain,
The good that we seek we ne'er shall obtain;
But when such suggestions our graces have tried,
This answers all questions, the Lord will provide.

7 No strength of our own or goodness we claim,
Our trust is all thrown on Jesus' own name,
In this our strong tower for safety we hide,
The Lord is our power, the Lord will provide.

8 When life sinks apace, and death is in view,
The word of his grace shall comfort us through;
Nor fearing, nor doubting, with Christ on our side,
We hope to die shouting the Lord will provide.

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1 What contradictions meet
In ministers' employ!
It is a bitter sweet,
A sorrow full of joy:
No other post affords a place
For equal honor and disgrace.

2 Who can describe the pain,
Which faithful preachers feel;

Constrain'd to speak in vain,
To hearts as hard as steel?
But who can tell the pleasure felt,
When stubborn hearts begin to melt?

3 The Savior's dying love,
The soul's amazing worth,
Their utmost efforts move;
And draw their bowels forth:
They pray and strive, their rest departs,
Till Christ be form'd in sinners' hearts.

4 If some small hope appear,
They still are not content;
But with a jealous fear,
They watch for the event:
Too oft they find their hopes deceiv'd,
Then how their inmost souls are griev'd.

5 But when their pains succeed,
And from the tender blade,
The ripening ears proceed,
Their toils are overpaid:
No harvest joys can equal theirs,
To find the fruit of all their cares.

THE

NARRATIVE

OF

ELEAZER SHERMAN,

GIVING AN ACCOUNT OF

HIS LIFE, EXPERIENCE, CALL TO THE MINISTRY OF THE GOSPEL, AND TRAVELS AS SUCH TO THE PRESENT TIME.

THREE VOLUMES IN ONE.

VOLUME II.

Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—Hos. vi. 3.

PROVIDENCE:
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1832.

TO THE PUBLIC.

In writing the first volume of my life, there were many things not printed, which I think necessary for my benefit and the good of others. I shall now in this second volume attend to what was omitted in the first, and have it printed in this, that the reader may have more information concerning the trials I have passed through, and the manifestations of God's goodness to me, and also what I have experienced since the first volume of my life was written. From information by different persons in different places, the books have been the means of the awakening and stirring up the minds of some to seek religion. This has caused me to rejoice and thank the Lord. I also feel thankful to my brethren of different denominations, who have assisted me in selling the books, and also to those who have purchased them. The small profits I have made on their sale, has been some help in the support of my family. When I have met with very poor people, who were unable

to purchase, I have given them away, so that the profits I have made, have been small on this account. I hope those who have been anxious to borrow the first volume to read, may be so interested for my welfare, as to purchase the second volume (if they feel able) for there are many poor persons, who are unable to purchase, and if I sell to those who are able to pay, I shall be better able to give to the poor.

NARRATIVE.

CHAPTER I.

Opposition from friends and connexions—Their hard sayings to me for leaving all to preach—Visit to New-Bedford, where I hear Elias Smith—Visits to Middleborough, Bridgewater, Taunton, Providence and Pawtucket. This Chapter contains interesting matter for every one that reads.

I left Newport in June, 1827, with a full determination to leave all and preach the gospel. I had before this in some measure counted the cost, and expected persecution from professors and the ungodly world.—But to be absent from my family was a great trial, and my friends and brethren, and near connexions, soon began to show opposition. Some said, 'Do you expect you shall get your living by preaching? If you do, you will be mistaken.' 'I would not,' says another, 'make my dependance, if I was in your place, on the cold hand of charity. You had better go to work as you have done, and preach a little once in a while, for the people of the world all think you are deceived, and not only they but a number of your best friends and brethren; and what encouragement you have to preach, we cannot see; and our advice is to go to work at your trade, and although you have met with misfortunes in business, perhaps it will be better times.' I told them I thought I had neglected duty for many years, and my prospects in this world were entirely cut off, and what was on my mind I should pursue; and that was to try it for one year, and see if God would open the way for me to live; and if my labors were blest in the course of that time, I should continue.'—'But,' said they, 'how is your family to be supported?

you know that the scriptures declare, that he that does not provide for his own house is worse than an infidel.' I told them if the way was hedged up and I had no assistanoe for them to live, I was ready to give up preaching, and labor in some other way for their support; for I would never see them suffer. 'But you are going about preaching, and leave your family; it shows to the world you have not that love for your family which others have, and it causes a great deal of talk, and in this way you will not have many friends long, and you have already tired the best of them.' I then quoted this scripture—He that shall leave all, house and land, wife and children, for my sake and the gospel's, shall receive an hundred fold in houses and land, brothers and sisters, and in the world to come, everlasting life. As to my family, they are as dear to me as others are to them, and it is as great a trial for me to leave them, as it possibly can be; but I must have my faith tried, and Abraham of old had his faith tried, when he was called to give up Isaac; and I shall make the sacrifice, and wait for the event.

'I see,' said one, 'you are determined to have your own way, notwithstanding all the advice we can give, and it is of no use to talk to you.' In matters of religion, I always have been determined to pursue what I believed right; that the flatteries nor frowns of mortals should never turn me, though I think I am willing to be convinced, if wrong. The building will come down itself, if you remove the foundation; but if the foundation is Christ, it cannot be removed. If Christ is not the foundation, a small stream sometimes will wash away the sand, and the building falls. But he that is on the rock, the gates of hell will never prevail against him.

After leaving Newport, I visited my brethren in Troy, Mass. The winter and spring before, a good work of the Lord had been carried on through the instrumentality of brother Elijah Peirce and Elder James Taylor. Here I was made to rejoice to see so goodly a number of young converts happy in the love of God. I put up at this time at my good old friend's, Samuel

Thornton, and found the same kind treatment with him and his family I always had in years past. How good is lasting friendship, and that charity that never faileth. Many there are, who, in the time of prosperity, appear friendly; but in the hour of adversity, their friendship is gone like the morning dew. All this I have experienced, and can adopt the language of Solomon—the rich have many friends, but the poor is forgotten by deceit.

I left Troy about the first of July, to visit my brethren in New-Bedford. Went on Sunday, heard Elder Abner Jones preach. While hearing the sermon, I had a great exercise of feeling, which caused me to tremble, and these words came with power: Speak to the people that they go forward—the words of God to Moses, when the children of Israel came to the Red Sea. Moses said to the people, Stand still and see the salvation of God; but God spake to Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward. I wish the reader to remember, that the Israelites saw the salvation of God in going forward, not in standing still. Many who preach say, stand still and see the salvation of God.—But if the sinner ever sees the salvation of God, he must go forward agreeable to the commands of God. After the Elder ended his sermon, the prayer was made and the meeting immediately dismissed. I felt the impression still to remain as a burden on my mind to speak to the people to go forward. The following evening I had the opportunity to deliver my message to the people at the meeting-house, and had an unusual freedom in speaking, and many old brethren and sisters moved forward in duty, and spake of the great salvation of God and the joy of that salvation which they then felt. At this meeting I found brother David Chace, a young man I had not seen for a long time, one that experienced religion about the time I did, in Taunton, in the time of the great reformation. I felt greatly to rejoice to hear brother David speak of the goodness of God. He is a going-forward Christian, and such enjoy the salvation of God. I staid in New-Bed-

ford about ten days, had several meetings, went over the bridge to Fairhaven, and preached at the Academy hall. On Sunday I put up with Capt. Bates, found him an engaged Christian, had several meetings at private houses in the place; went from Fairhaven to Mr. White's factories, two miles from the head of Assonet river—was kindly received by the brethren Whites, and by brother Elijah Hoar, who appeared gratified at my visit. Here I for the second time heard Elder Elias Smith preach, since he renounced Universalism. His discourse was very interesting to me as well as others. He said that for six years he had preached that doctrine, and he was convinced it was not the doctrine that the apostles preached, for their doctrine produced reformation, and he had preached Universalism for six years, and no reformation had taken place in the time. It was a doctrine that pleased some, but the satisfaction would not produce true devotion to God, and holiness of life and conduct; that it led many down to destruction, and he boldly declared it was not according to the gospel of Christ. He acknowledged he had been leavened with this dangerous error, but of late he could say he had experienced the leaven of truth and righteousness, which had worked out the leaven of Universalism entirely; that he had none about him, and he was willing to confess he had been led into error, but had now left it.

If Elder Smith has embraced errors in essential points and has renounced them, no one ought to hold prejudice against him. In hearing him converse on the subject, he observed, it had been with him like a man travelling a journey, and it was frequently the case that such would miss their way, take the wrong course and meet with difficulty, think the road they were in was wrong and return; so it had been with him, as it respected his embracing Universalism. The first time he embraced it, after he pursued, he found by the difficulties, he could not be satisfied it was the right way, but thought afterwards he might have gone further and the way come out right; and so he took the same course again, and went further than before; but the last time he took the road of Uni-

versalism, he went to the end, clear through, and found it wrong; and of course, he should not take that way again, knowing it was wrong. Since Elder Smith has left off preaching Universalism, I think his preaching has been blessed to the awakening of some who have turned to the Lord and I think if he continues faithful to God, he will yet receive a crown of glory in the coming world. Notwithstanding all the hard sayings against him, and the errors he has heretofore embraced, I can say for one, since he left Universalism, if I am not very much deceived, I have discovered the Spirit of the Lord is with him; and if I discover that in any one, let his belief or denomination be what it may, I cannot help having fellowship.

Although Elder Smith has changed his sentiments a number of times, yet he has always had friends that have esteemed him a Christian. When he was a Calvinist Baptist, and belonged to one of their Associations, he was much esteemed by many preachers of the gospel. After he left them and united with Elder Abner Jones, in establishing the Christian church, or a denomination under that name, he was much esteemed, and his labors much blessed in preaching a free gospel; and both the rich and poor converted to God through his instrumentality; and also deists and infidels were convinced of the false ground of hope which they had taken, and were led to Christ, the only refuge. I may go farther, and say, God has endowed him with knowledge superior to the greater part of the sons of men; and through his means the public have been enlightened, both by his preaching and by his writings. In charity I must believe his motives have been good; and his unwearied labors in preaching—his extensive travels through the United States—the many hundreds who have been converted, and whom he has baptized, in different parts of the Union, confirm in the strongest manner possible, that God has blest his labors, and that his motives have been pure. I am sensible, while I write, that some of my readers may exclaim against my writing so favorably of Elder Smith, seeing he has had so many errors; but I candidly think, that when

he has embraced them and been convinced of his wrong, he has, like an honest man, publicly confessed his mistake. I fear this is not the case with every one. As we all have eyes looking right away from ourselves, if we should turn our eyes about, and look within, we might see as many faults and mistakes in ourselves as we do in other people. Although Elder Smith has been very plain and pointed in his writings against the opinions and doctrines of others, yet his motives may have been good; and I think, myself, there are many opinions and doctrines held sacred by religious people, which are dangerous to the unconverted part of mankind; yet, at the same time, those who believe these doctrines which are not true, may be sincere at heart, and good people. We are not to place ourselves on the judgment and sentence our fellow-men down to hell, because they differ from us in opinion. It is the heart that God looks at; and if our hearts condemn us, God is greater; but if our hearts condemn us not, then we have confidence towards God. A man or woman may be very much in favor of Calvinism, or Universalism, or Arminianism, or Trinitarianism, or Unitarianism, and yet have no religion at heart; and charity leads me to believe, that a person may believe either of those doctrines, and yet be a Christian at heart. Now if Elder Smith has wrote against either of those doctrines, thinking them untrue, and not for the good of mankind, and he has really thought those who believed those doctrines were in error, and has written in order to convert them from their errors, wherein can he be blamed? or if he embraced either and then thinking himself in the wrong, confessed it, why or wherein is he to blame? Judge ye.

Although Elder Smith has tried his brethren of the different denominations, in writing against their religious opinions, and very much tried others, in turning so often as he has from one sentiment to another, let us have charity and a forgiving spirit; consider the good he has done, and remember that good men of old times had their failings. King Solomon, with all his wisdom, greatly erred, and so did many others,

and were forgiven. Elder Smith is now advanced in years. If he is now in the right path, I hope he never may turn again, but pursue straight on with an unwavering mind, and his sun of life may set without a cloud.

After hearing Elder Smith, in brother White's neighborhood, and the next evening at New-Bedford, I left New-Bedford and attended the funeral of a young woman, two miles above the head of Assonet river, and went the next day to Middleborough. The Sunday following, preached at the school-house to my brethren of the church where I joined, shortly after I experienced religion, and had a good meeting. The next day, went to see Deacon Abiel Nelson, and told him I had made up my mind to travel and preach, and wished for him to know the mind of the church, at their next monthly meeting. They met the next Saturday, when Deacon Nelson stated to the church my intention about preaching and travelling. The church accordingly were satisfied, and agreed that he should write and sign a recommendation in behalf of the church, which he gave me soon after the meeting. I had the same printed in the first volume of my life.—Since then, Deacon Nelson has gone the way of all the earth, has finished his mortal life, and I trust has gone to receive the reward of the faithful in heaven.—To me he was a real friend; his house was a home for the Christian, and there the stranger found entertainment; his company was dear to friends and strangers; beloved by his neighbors and dear to his family, his loss is great to the church. O, may God raise up some one that shall, in some measure, fill his place in the church on earth.

I staid, at this time, about ten days in Middleborough, and visited Christian friends and my relations, and went to see my mother. I found she was much tried to think I was going to travel and preach, and some had filled her ears with the false reports in circulation about me. I told her it was my intention to be faithful to my calling, and trust to the hand of Providence for my support; but at this time she did

not say much, being convinced I was determined to pursue the course I had taken. My mother I esteem as one of the best of Christians, although she differs from me in opinion. She has been highly esteemed as a worthy member of the Congregational church for years. It would have been more pleasing to her could I have been of the same faith; but for me to have joined that society, would have wronged my conscience; I never should have been satisfied with their mode of baptism, for to me the New Testament was plain on the subject; and it would have been sin for me to differ from the plain declarations of Christ and his Apostles; for, saith the Apostle, "whatsoever is not of faith is sin."

About the first of August, this year, I went to East-Bridgewater, and was invited by Mr. Noah Alden to preach at the Baptist meeting-house in his neighborhood. In this place was one of the first Baptist churches established in North-America. Their meeting-house stands near the line which separates Middleborough from Bridgewater. The first preacher over that society was Elder Backus, one that was much esteemed in his day as a preacher of the Baptist order. Some few of the old members of that church are yet alive, that formerly heard Elder Backus preach. One of the deacons of that church, by the name of Shaw, an aged man, I found in the enjoyment of religion, and he made me welcome at his house, where I found a pleasant and agreeable family. I had many meetings in this place at their meeting-house, and at private houses in the neighborhood, and found all the people kind and friendly. While in this place, I wrote a considerable part of the first volume of my life. I visited Major Levi Pearce, at the four corners of Middleborough. He told me, that since I had seen him before, he had felt that it was his duty to help the Baptist people in that place, and he had built them a meeting-house, which cost between four and five thousand dollars, and had also given the church and society considerable real estate and money, so that a preacher is handsomely supported among them with

but little or no expense to the society. Elder Medbury is now their preacher, and I am informed God is now blessing his labors with a reformation among that society. What Major Pierce has done for that church and society goes to establish that his faith is confirmed by his works, and this is according to the good old Book. I staid through the night with brother Pierce, and the next morning, being first day, went with him, at the ninth hour, to his meeting-house, and attended their Sabbath school, and was asked by brother Pierce to pray with the children at the close of the school; I also on that day heard a young man by the name of Briggs preach. At five in the afternoon held a meeting at Bridgewater. The next day started for Taunton, and stopped at the house of the late Mr. John Macker. As I entered the door and saw his widow, she burst into a flood of tears, and seemed much overcome. Since you was here, said she, my husband and dear son are gone down to their graves, and I alone am left to mourn; your coming to see us, has brought fresh again to my recollection how glad they always were to see you when you came to see us. I felt at this time very much overpowered in my feelings, yet a transporting thought of seeing them in the resurrection of the just, gave me great consolation. I feel at this time as though I should not do justice to the cause of religion, if I should neglect in this history to record the names and characters of these worthy brethren, as the memory of the just is blessed, and the righteous are to be had in everlasting remembrance.

DEACON JOHN MACKER,

Previous to his conversion, was a Deist, as he told me; had studied deistical books much, and for years had argued against Christianity, and that the Bible was not the word of God. At the time I experienced religion, and began to attend meetings in the little village where he lived, and people began to be concerned about their souls, and some had made an open profession of their faith, he thought their minds had been

carried away by the force of imagination. It was not long after the reformation commenced, before his little son John, aged about 12 years, experienced religion. His father said to me one day, "I am now convinced that there is a reality in the Christian religion." What has convinced you? I inquired. He replied, "I have heard my son John pray, and I am convinced that he could not have prayed as he did, if a higher power had not helped him. It is something I never taught him, and it must be the effect of Divine teaching." From this he attended meeting, and shortly after experienced religion, was baptized, together with his wife and son John. Mr. Macker was gifted in prayer, exhortation and singing, and was ordained as a Deacon of the church. His house was often opened for meetings, and his brethren and strangers were made welcome while he lived. His son John, when he first experienced religion, was a remarkable child, much gifted in prayer, exhortation and singing, and continued faithful until his death, which I think was in about eleven years after his conversion. His death was sudden. I trust the father and son are now in that world where there is neither death, sorrow nor pain.

After spending a little time with brethren in Taunton, I left and went to Providence. I had for a long time felt it my duty to visit this place, and if any door should be opened to me, to preach to the people. The day I entered the town, passing through the westerly part, I came to a place where I saw a man loading his cart with sand. I was told his name was Williams.—He called to me to come to him, and I went to the spot. He then took his shovel and opened the sand about ten inches below the surface of the ground, and I saw the head of a child. Mr. Williams then wished me to stay until he should notify the coroner, that a jury might be called. In about half an hour they came to the spot, and some hundreds of the citizens of the place also; the ground was then opened, and the bodies of two children were found, which proved to be the children of two widows that lived in the neighborhood; they had been missing for some days, and great search

had been previously made by the citizens, but to no purpose. Whether these children had been murdered and buried in this place by some one, or whether the bank of sand had caved upon them while at play, was a matter of uncertainty in the minds of the jury; their being some feet from the bank, and the bank being in that situation, it seemed almost impossible that it should cave in that manner; and the earth being over them in the form it was, made it appear that they were buried by some one; and another circumstance, one of the bodies was considerably lower down in the earth than the other, by which it appeared that a hole had been dug, and one thrown in upon the other. A few days after, some were taken up on suspicion of having murdered them, who had previously threatened their lives; but no positive proof could be found against them. It could not be ascertained by the jury, by examining their bodies, how they came by their death, as they had lain so long in the sand near the top of the ground, the weather being hot, that their flesh had become putrified, and their joints and limbs had been separated in lifting them out of the earth.

When I saw the mourning widowed mothers of these two children come to the spot to behold their dear offspring lying on the ground, with their heads and arms separated from their bodies; and reflected upon the anxiety they had suffered, day and night, from the time they were missed until they were found, surely, thought I, their trouble and grief are very great. I think I felt that sympathy and feeling for them at that time, that I could not refrain from tears. One of these children was seven, and the other about eleven years of age. I hope all those who read this, may remember, that although they now have a beautiful form, the time will shortly come when their beauty must fade, and their flesh be turned to corruption like these children; and that it may lead them to seek religion, that when their mortal flesh shall turn to dust, their immortal spirit may rise to brighter worlds on high, and be prepared for a body that is immortal, that shall bear the bright image of Jesus Christ, whose glorious beauty shall never fade.

I found at this time of my visiting Providence, that it was a low time in general as to the spiritual life of religion, among the different churches; but found some waiting for the consolation of Israel, and praying for reformation. I attended one meeting at Elder Tobey's meeting-house, and travelled thirty-two miles the next day to Bridgewater, and preached the next Sabbath, and held a number of meetings in that place before I left it. About the 1st of November, I felt a strong impression it was my duty again to visit Providence, and warn sinners to repent. I could not get rid of my feelings, but go I must. I did not know at this time that there would be any doors opened for me, or how I should get along. My mind was filled with great trials. I started on foot from Bridgewater, and got to Providence about sundown. The next day went to see Elder Tobey. He told me he should like to have me attend meeting at his meeting-house the following evening, as he should be absent, being called away. I met with the people that evening and spake from these words: "The Master has come and calleth for thee." I had great freedom in speaking, and it was a remarkable meeting. After the discourse I think there were thirteen that spoke, and expressed that they felt quickened in their minds, and that the Master had come and called for them to be more faithful in his cause. I went the next day to see Elder Cheney, at Olneyville, and had a good meeting at their meeting-house, Sunday afternoon. I entered Providence again about the going down of the sun, and as I was travelling on Christian Hill, not far from Elder Wilson's meeting-house, where I had a full view of the greatest part of the town, these words of our blessed Savior came to my mind:—"He beheld the city and wept over it." These words caused me to have such feelings at this time as I cannot describe. It led me to view Jesus rejected by the people of Jerusalem, and as a stranger without friends, when he at the same time was their greatest friend, and though Lord of all, had not where to lay his head. But the main cause of his weeping was viewing the destruction

which was coming on that generation, in consequence of rejecting him and his Gospel. I felt at this time to wish that all the inhabitants of Providence had been together, that I might have given them an invitation to come to Christ; for I thought there were many thousands then living in that place, who were probably as unconcerned about their future state, as were the Jews in the day when our Savior was among them.

As I came that evening as far as the Rev. Mr. Wilson's meeting-house, I concluded to attend their conference meeting that evening. I had no sooner entered the house, than my mind was filled with peace, more than I had felt for a long time. I rejoiced with great joy to hear the brethren speak so freely, and I do believe in that church the glory of God is continually manifested, that they worship in the Spirit, and have both gifts and graces, and appear as a city set on a hill, which cannot be hid. After hearing both old and young speak of the good things of the kingdom, I felt so animated I could not hold my peace. I felt great freedom in speaking, and found myself among my Father's family.

A few days after, I started to go and see my family. I entered on board Capt. Brightman's sloop; we had not got far down the river before it came on to blow very fresh from the S. E. and a sudden flaw of wind nearly upset the sloop; the water came pouring in at the cabin doors, and before the sails could be lowered, the jib and mainsail were badly torn. However, after taking in sail, she righted a little, and Capt. Brightman said we must do as they did when St. Paul was on his voyage to Rome, that we must come to anchor under Crete. Accordingly, we got out three anchors, and lay under Crete till the next day; then hoisted the ragged sails, and with a pleasant breeze we soon arrived into port.

At this time I began to experience trials which were very great. My wife told me some of those whom I had taken to be my best friends, were against my persevering in the course I had taken, and she had got tired of hearing their talk. If I had had such a wife

as Job had, I knew not how I could have endured my trials. But thanks be to God, I have been favored in this respect. My wife has never been opposed to my travelling and preaching, that I know of. If she has, she has kept it to herself. It is certainly the duty of the wife, when her husband is in trouble of any kind, to try to comfort him, and not at such times to try to aggravate his feelings, as it is to be feared some do.—There are but few women calculated for the wife of a travelling preacher. I hope some of my female readers will think of this.

Notwithstanding all that my friends and enemies had said against me at this time, I still believed it was my duty to travel and preach. But as to my encouragement outwardly, I saw none, nor any appearance of outward help, for I had not the value of two dollars given me for six months, and many times not one cent to help myself with. But I thought at this time my faith must be tried, and I must trust in the Lord. I told my wife at this time I must return again to Providence, for I had left appointments there. After my appointments were all taken up, or I had attended them, I began to be in great trouble, and what to do I did not know. My clothes were getting poor. I needed an outside garment, but knew not how to obtain one. About this time I saw one of my brethren in Providence; he told me he did not think I was doing right in going about as I did, and leaving my family; and he had heard many of my friends talking against me, and he thought I should have no friends left in a short time, if I went on in the way I had begun, and that my name was ringing from Newport all through the country around; that I had left my family to suffer, and was going about preaching, and he must tell me plainly, he did not fellowship me at all in my conduct. This was the most cutting language I had ever experienced from any one; because he was one of my familiar friends, and had been for years. I thought at this time I could say as King David said, "Had it been an enemy, I could have borne it," but it was from one whom I had supposed one of my best friends.—

After I had left him, it was a cold evening, and I was thinly clad. I walked down by the side of Providence river, and in deep anguish of heart I wept before the Lord, and death would have been a welcome messenger at this time. The next morning I heard of a pious woman of the name of Hallet, then living in Providence. I went to visit the family, and found what I heard was true. Mr. Hallet, her husband, made me welcome at his house, and I have great cause to thank God for such friends, as I found brother Hallet and his family to be friends in need, and friends indeed.

About this time I had a great desire that God would open the way, some how or other, that my mind need not be so embarrassed as to a temporal support. I was almost in despair of seeing any better times; it pressed down my spirits, so that sometimes I cried out in the bitterness of my soul, "Lord, what wilt thou have me to do?" To go back it is death, and to go forward I can but die; but I am resolved not to turn back, was the language of my heart at this time.

While in Providence, on a certain evening; I went to Mr. Wilson's vestry. It was a time of great trials with me. Mr. Wilson had taken his text before my arrival at the house, from Psalm xxxvii. 3; "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." This text and the sermon then preached from it was one of the most interesting discourses I ever heard; it seemed as though every part of it was designed for me, and it strengthened my faith more than all the preaching I had ever heard in my life. Before he got through, I was as happy in my mind as I could be and live. I had not a doubt but God would open the way before me, and felt to confidently trust that God would open the way before me, and I felt to look to him for every needful thing; and as my object was and had been to do good, I felt so entirely resigned to the will of God, that the opinions of men respecting me, ceased to give me the uneasiness they had done.—I believed it better to trust in the Lord, than in man.—Could I have had the world at my command at this time, I should not have felt better; my will was completely

swallowed up in the will of God. I felt willing to suffer, and to go without the camp, and bear reproach for Christ. I cared not for the opinions of friends nor foes. The world with all its glory disappeared, and heaven with all its glorious beauty appeared in view, to take my mind from the low state of despondency in which it had been for a long time, and raise it as it were on wings of faith, to trust in that God whose promises are more sure than the strong pillars of heaven. I believed all my trials had been to bring my mind down to humble submission, and to show me where to put my trust, and that God had led Elder Wilson to preach as he had, and God had applied the text and discourse, that my comfort and hope might be revived; that I should still abide in the land, and be fed from his liberal hand.—Many tell about going through college, in order to be qualified to preach; but the *school of affliction* is the greatest college that ever a minister was taught in. I wish them to read both the Old and New Testaments, and see if God's ministers of old times were not all of them taught in that school. It is a great thing to learn to trust in God. This lesson comprehends much, but it must be learned; and let me tell you, my candid reader, what the prophet Jeremiah says on this subject, chap. xvii. 7, 8: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This is the language of an old prophet, and what a beautiful description it is. I hope my reader will remember, that while in this vale of tears, we see through a glass darkly, but the promise is, that the righteous shall hereafter see God face to face.

About this time I attended the yearly meeting of the Rhode-Island Union Conference, in Pawtucket, at Elder Potter's meeting-house. The evening meeting I think exceeded all the conference meetings I ever witnessed. It was given out that it would be free for all denominations; the house was much crowded; a cloud

of witnesses of different denominations were present, and union was felt among the whole. I should think upwards of fifty spoke that evening, and that without discord. It was a heavenly and refreshing season, and brought to my mind the account given in Acts of the day of Pentecost, as also that of the dedication of Solomon's Temple.

While in Pawtucket, at this time, I staid at brother Marchant's. I found him and his wife to be real friends to me, and I had a very agreeable visit at their house. Since then I have visited them, and sister Marchant has gone to reap the reward of the righteous in the kingdom of heaven.

I left Pawtucket the next day, and stopped at Rehoboth at the quarterly meeting of Free-will Baptists, and heard an interesting discourse delivered by Elder Horatio N. Loring. After sermon a good communion season was enjoyed, and I trust the Spirit of the Lord was felt by hundreds that day.

From Rehoboth I proceeded to Taunton, and visited Mr. Henry Washburn's, where I had lived four years of my life, when serving as an apprentice at my trade.—Here I had a good visit; they all appeared glad to see me, as I had not seen them for several years. They always seemed like my near connections. The children were small when I left there, but several years having elapsed since I had seen them, they had grown up; yet the time of their childhood, when I used to go with them to gather the flowers of the field, was not forgotten. When about to leave them, I requested the two oldest daughters to give me some paper, and I would compose a hymn on the subject of religion, for them to remember me by. They complied, and I composed the following lines:

Religion is a heavenly theme,
'Tis not a fancy nor a dream;
God is its author, as we are told,
Ordain'd by him in times of old.

Religion is the greatest good,
'Tis like its author, who is God;

And is a treasure of more worth,
Than all the treasures of the earth.

Religion is by God designed
To fill the void that's in the mind,
Which earthly things can never do,
If all our lives we should pursue.

Religion clothes the youthful mind,
With brightest gems of richest kind;
No ornaments of gold that shine,
Are worthy to compare with thine.

Religion is that glorious light,
That leads the mind to what is right;
It comes to us by Christ the sun,
And is a light for every one.

Religion pure is from above,
It fills the soul with purest love,
Fixes our hopes on heavenly things,
While living, faith expands her wings.

Religion consists in love to God,
Requires obedience to his word,
Relieving all who're in distress,
The widow and the fatherless.

Religion is that heavenly grace,
Bestow'd on Adam's fallen race;
And invites us to partake
The rich provision it doth make.

Religion brings a heaven to us,
The precious Savior whom we trust,
Adorns her beauty with his love,
And all the heavenly hosts above.

O then may you while in your youth,
Embrace Religion and the truth,
And join with those above;
Then from this world you'll take your flight,
To dwell in everlasting light,
And sing redeeming love.

CHAPTER II.

Visit to Newport—Forewarning of death by a dream—Death of my brother—Revival in Providence—Again visit Newport.

I travelled from Taunton to Bridgewater, and from thence to Troy, then got on board Capt. Brightman's sloop, bound to Newport, where we arrived about sunset. I then persuaded the Captain and our company to go with me to meeting at Elder Eddy's meeting-house. I had not met with them in six months before that evening. I went in and took my seat at the back part of the house, and held my head down, that they might not know I was in the house, for I wanted to hear how the young converts got along since I saw them in the time of the great reformation; but hearing them speak so free as some of them did, I could not hold my peace, and they began to gather around me. I don't think a father was ever more rejoiced to see his children, after a long absence, than I was to see the converts at this time. The people of the world know but little of that true friendship which springs from Christian fellowship: and truly we may say this love is stronger than all earthly affections; and the waves of death cannot separate our union, because it is spiritual, and goes over the Jordan of death, and unites with kindred spirits around the throne of God.

After making a short visit, I returned from Newport to Troy, calculating to stay a few days with my family, and then go again to Providence. I think at this time I was forewarned in a dream of the death of my brother. I dreamed that a messenger came to my house, to inform me that one of my near friends was dead. I thought I went to the funeral, and followed the corpse up a hill, and a large concourse of people followed, and the wind blew with such force as made it difficult to ascend the hill. But what connection was dead, I did not know in my dream; but when I awoke, it seemed as though it had been a reality, which caused me to be-

lieve that it would shortly come to pass. I did not like to tell my wife my dream, for fear she might be worried in my absence; but I told her sister of it, just one week before my brother's death; and told her to remember that I should soon lose a near friend, for I was again warned of death, and it would surely come to pass. She observed I was often warned of things beforehand, but perhaps this was nothing, and I had better not trouble myself about it. It was one Saturday evening that I told her of this, and the next Saturday evening my brother was dead. The day of his death I went, in the morning, into the woods, to cut some wood, and did not expect to return until evening. After I had struck my axe into a small tree, intending to cut it down, a solemn feeling came over me suddenly; I laid down my axe, and sat down upon a log, but I could not get rid of my feelings, and I left the wood without cutting one stick, and returned to the house, and walked the room all that day. If a person knocked at the door, it would startle me, and cause me to tremble, expecting some one would open the door and tell me that some of my friends were dead. The next day was also a gloomy one to me, for I did not get rid of my feelings through the whole day. In the evening I went into Capt. Brightman's, near by, where I had not been long, when one of the family asked me to sing. At that moment Capt. Howland entered the door, the sight of whom gave me a sudden shock. I spoke before he did, and said, "you have solemn news to tell me." "Yes," said he, "your brother, Captain David Sherman, is dead, and I have come on purpose to bring you the news." —His funeral will be the day after to-morrow, at ten o'clock." It was fifteen miles from my house to the place where my brother had lived, and as it was necessary for me to go the next day, I arose by day-light, and went to endeavor to obtain a horse and carriage to perform the journey with; but it so happened that almost every horse in the neighborhood was engaged, or gone from home. I travelled three miles to a place where I expected to get one, but was refused. I got back about two o'clock in the afternoon, and called

upon one of my near neighbors, Capt. Sheffield Weaver, and told him of my hard luck about getting a horse to go to my brother's funeral. He told me I might have his, if I was not afraid to drive him. He said he was a young horse, and had not been harnessed but few times, and had once run away with the carriage; and he thought it would be rather dangerous for me to carry my wife; but if I would risk it, I might have the horse, although he had him then at the door, ready to go away himself; for he was always willing to accommodate his neighbors, especially in case of a funeral. It seemed to me, at that time, as though I had faith that the horse would go the journey, and if ever I felt thankful for a favor, I did at that time; for I had travelled from daybreak till two in the afternoon, and was tired. The reason I did not call on Capt. Weaver in the first place, was, that I had called on him before, for his horse and carriage, to go about the same distance, to attend the funeral of my sister, and he did not charge me any thing, and I thought I ought not to go again, if I could possibly help it by getting another man's horse; but a friend to assist in time of trouble, is a friend not to be forgotten. I took my wife and infant child, and started for my brother's house, where I arrived about 9 o'clock in the evening, the horse performing the journey as well as I could wish. When I returned, I asked Capt. Weaver what was to pay for his horse. He told me I was welcome to the use I had had of him, for he never charged any thing for his horse on funeral occasions.—It is an absolute fact, that many high professors of religion are not so willing to do a neighborly kindness, as some who profess none; and in time of trouble, when I have needed help and assistance, and some professors —like the Priest and Levite—have passed by on the other side, I have found some who are called of the world, ready to yield the balm of consolation by granting the means of assistance.

Capt. David Sherman departed this life in the year of our Lord 18—. He was called a workman at the mason's trade, and was prosperous in his undertakings. He worked in Newburyport, and in Boston, and also

in Providence. He helped in building the Friends' College, in Providence; he also worked in Savannah, and assisted in building the large church in that city. He employed a number of men in the State of Massachusetts, to hew stone for that building, which he delivered in Savannah. The season before his death, he hewed the stone for the under-pinning of the new Congregational meeting-house, in Middleborough.—His last work was building an arch over the top of a chimney, at Middleborough village. About sunset, as he and another mason had completed the arch, and were engaged in knocking the fixtures from under it, the arch burst, and a considerable weight of brick came against him, which knocked him off the platform or staging, and he fell from the top of the house to the ground. In falling, his head struck a brick, which fractured the skull, leaving the impression of the brick on his temple, the same as though the brick had been settled into clay about half an inch, and then taken out, leaving its shape imprinted thereon. He was taken up dead, and carried to his house, for his wife, children and parents to behold. The morning previous to his death, he met Elder Briggs, and told him that he should finish his last day's work abroad for the season, and should be at home with his family; and gave him an invitation to preach at his house. The Elder was sent for, to preach his funeral sermon; he observed that he little thought, when Capt. Sherman gave him the invitation to preach, it would be his funeral sermon that he should preach.

The text that Elder Briggs preached from, was Prov. xxvii. 1: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." The sermon was suited to the occasion, and was solemn and interesting to all. The assemblage was very large, as his acquaintance was extensive, and his connections numerous; and his sudden death called them together. He left a wife and five children, to mourn the unexpected loss of a kind husband and an affectionate father. He had by industry and prudence accumulated a handsome property for the comfort of his widow and father-

less children. The day he was buried, I felt to speak to the people and warn them to prepare for death.—Although it was not according to custom, yet I felt it my duty. He was buried on a hill, and the wind blew that day the same as I have described, in my dream of the forewarning of his death.

A few months before my brother's death, I was at his house, and conversed with him on the subject of religion. He at that time acknowledged that he thought religion was a good thing. I told him that there was some revival among the people in his neighborhood; I wished for him to have a part in the reformation. He observed, that perhaps it was not for all to get religion in that revival, and for his part, he had so much business on hand he could not attend then to these things; but, said he, perhaps I shall be more ready when another revival takes place, and then I shall have things more to my mind. O my candid reader, is not this your case, that you are putting off a preparation for death till a more convenient season? I would say to the unconcerned sinner, let the sudden and unexpected death of my brother awaken feelings in thy breast that shall lead thee this day to prepare to meet thy God.

I do not think God takes any of the human family from the shores of time, without a timely warning to prepare for death, because he has declared that he has no pleasure in the death of the wicked, but rather that they would turn and live. And again, the apostle Peter says, he is long suffering, not willing that any should perish, and has given us to understand that the day and means of grace are given to us all, without respect of persons; so that if any reject the offers of salvation, they bring upon themselves certain destruction. Noah warned the inhabitants of the old world, and Lot the Sodomites, and Jonah the inhabitants of Nineveh, and Jesus Christ and his apostles the inhabitants of Jerusalem. And the Lord will say in the day of judgment, to all sinners, "I have called and ye have refused; I have stretched out my hand all the day long, and ye disregarded; ye would not hear my reproof, therefore is destruction come upon you."

No man ought to say what he will do at a future time. Our time is not our own, but the short space allowed us here is designed to prepare us for eternity, and every hour ought to be so improved, that we may be in readiness to give up our accounts with joy to the great Judge of all the earth. And although men sometimes give evidence of a change of heart but a few hours before their death, like the thief on the cross, still it is exceeding dangerous to put off a preparation for eternity till our dying day. The rich man said he would pull down his barns and build larger, to contain his goods, and said to his soul, he had goods laid up for many years, therefore eat and drink. But he was presumptuous, and God said unto him, "Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?" Although my brother was called from this world in a sudden manner, I think he had some forewarning of his death. A few days before, he told his friends he had had a dream, and if there were any forewarnings given in this way, something would shortly take place with him. But he refused to tell his dream, when asked by his near friends. His asking Elder Briggs to preach at his house, leads me to think his mind was more than commonly exercised. I never heard of his asking a preacher to preach at his house until this time. God may have heard his prayer when falling to the earth. If so, I hope all his friends will be prepared to meet him in a better world.

About the 1st of January, 1829, I returned again to Providence, and found some revival in Elder Tobey's church. I had some very interesting seasons among them, at their conference meetings, and also at Mr. Wilson's meeting-house. I experienced many seasons of great freedom in speaking. The Spirit of God seemed to dwell richly in the hearts of many of the church at this time, and good attention to the word was given by all. There was also some revival in the Second Baptist church, under the preaching of Elder Church. I went to hear him on the Sabbath, and heard a good sermon; saw him baptize a number

shortly after. The piercing cold and ice did not terrify the candidates; their hearts being warmed with love to the Savior, they did not regard the trifling inconvenience which the weather might occasion in obeying his commands and treading in his footsteps.

About this time, several of my brethren of different denominations, helped me to some money to procure a suit of clothes, which I much needed. Two of them gave me five dollars each, another three dollars, and others less sums; so I was provided with a good suit of clothes. I hope the good Lord will reward them for their kindness. I wish the reader here to remember, that after I put my trust in God, I had faith that I should be clothed, and I believe the good Lord at this time put it into the hearts of my brethren to make a free-will offering for my assistance.

One Sunday after meeting at Elder Tobey's, I was invited by three different persons, to meet at their conference the following evening. I told them I did not know what meeting I should attend that evening. One person said, "I suppose he goes altogether by the Spirit, and that is the reason why he does not tell what meeting he shall attend, and he cannot tell us where he is going, until the Spirit moves." About sunset I started from Elder Tobey's, with an intention to go to Mr. Wilson's meeting, but having no particular impulse of the Spirit to go there, I thought when I arrived opposite the 1st Baptist meeting-house, I felt an impression it was my duty to stop and attend that meeting. Not long after I had been in the house, the minister named his text, and before he had finished his discourse, I felt to tremble under the operation of the Spirit. I could hardly sit on my seat till he got through. As soon as he had, I arose and felt great freedom in speaking. I felt as though it was received by many. After meeting, a number of the church came and spoke to me, expressing satisfaction in hearing me speak. I found many of the church at this time engaged, and praying for a reformation.

A few weeks after, I was informed by one of the church, that he had good news to tell me; that a young

man had told his experience, since I had spoken at the meeting-house; and dated his conviction from hearing me. When I came to see the young man, and hear him speak of the goodness of God, I trust I felt to give God the glory for what he had done. I hope the young man may continue faithful unto death, and receive a crown of glory. He often calls on sinners to repent. May God make him a blessing to others, and like Samuel of old, may he follow the Lord from his youth up.

About the 1st of February, I left Providence for Newport, to visit my brethren and to deliver my books to subscribers. I attended a number of meetings at Elder Eddy's church, and before I left the town there was one conference meeting long to be remembered, on account of the unusual degree of freedom manifested by all who spoke that evening. Sixty-seven witnesses for the Savior testified to his goodness, and all seemed so joyful, it made the place sweet and glorious, so that we might say, as did the ancient disciples, he has raised us up and caused us to sit together in heavenly places in Christ Jesus. I attended the conference of the 2d Baptist church, and had a good meeting with them; was much pleased in finding them engaged, and found much freedom in speaking myself. An old sea captain was present, a stranger to me; he had just come into port. He had once been cast away; but through the mercy of God, his life had been preserved. He seemed much engaged this evening, and rendered thanksgivings to God. Several of different denominations being present, I felt constrained to speak of the goodness of God. How pleasant it is for brethren to dwell together in unity. Had a good meeting also with my Methodist brethren. Found many of them moving forward in the life and power of religion, and many strong in the faith to go and possess the good land. Here also I found brethren of different denominations, and all spoke as they were moved by the Spirit. I think professors of religion of different denominations are more united in Newport, than in any place in all the circle of my acquaintance. I went

to Middletown while on this visit, and heard brother James Mackenzie preach. He was but sixteen years old, and is the most pious youth and the most agreeable person I ever saw of his age. I hope this dear youth may imitate his Master in humility and love; that his labors may be blest in turning many to righteousness: for such, says the prophet Daniel, shall shine as the stars in the firmament forever.

On the 20th of February, I concluded to return to my family in Troy; but it began to snow, and I gave up going that day. The next morning the roads were filled with snow, in some places ten feet deep, so that there was no travelling. I felt great anxiety to get home, and with much difficulty got about half a mile and staid through the night at Mr. Wilber's. Here was a good home and kind treatment. The next day I went about two miles and staid at brother Gideon Peckham's, in Middletown, and the day following I got to Howland's ferry bridge, and staid at Mr. Lawton's tavern. I suffered much from the cold, and the depth of snow made the travelling exceeding tiresome. At length I arrived home, and found my family all well and in good spirits.

CHAPTER III.

Hear Lorenzo Dow in Providence and Pawtucket—Meet with brethren at different places in Providence—Travel to different towns—Great and glorious work of God in North-Providence, Tiverton, Little-Compton and Westport.

I returned to Providence shortly after the storm, and attended meetings in that place and in Olneyville. I heard Lorenzo Dow preach at Olneyville, and again, in the Universalist meeting-house in Pawtucket. At the latter place, his discourse was, in part, directed to the ladies, reproving their extravagance in dress, and saying that they were wrong, in incurring so much

useless expense as they did, in following every turn of fashion. He told them that there would be a change of times, and that what they so unnecessarily expended in dress, they might need on a sick bed. He said it was frequently the case that the old man must be sued, and sometimes go to jail, for what the extravagant daughters had taken up at the store. A part of his text that evening was, "Take heed what ye intend to do," and this he applied in his address to the ladies. I went the next day to Smithfield, where I heard Lorenzo, at 12 o'clock, and held a meeting myself in the evening. The day following I returned to Providence, and heard Lorenzo in the evening at Elder Tobey's meeting-house. He had appointed a meeting for this evening a few days before, so that when he arrived at the place, there was such a crowd collected that it was impossible for him to enter the house, which was filled, principally, with females; he therefore concluded to stand outside to preach, and having succeeded in reaching one of the windows—for the crowd was very great, out of doors, as well as within—he opened it, and began his discourse; but, as is frequently the case, where a great multitude is collected, there was not the silence and decorum which are desirable, he was disturbed by a noise. Thinking the interruption was caused by the females, in the house, he called upon them to listen, and addressed them in this way:—"The Mahometans, or Turks, believe the women have no souls; and we are told, in Revelations, that there was once silence in heaven for the space of half an hour, but how could this be if there were any women there?" This observation attracted their attention, while he delivered a short discourse from this text:—"Come, for all things are now ready." The next day I had a very interesting conversation with Lorenzo, on different subjects. No one could be much tried with him, on account of his eccentricity, did they understand his motives.

The good work of the Lord seemed to be increasing in Providence, at this time. I attended a baptizing in the north part of the town, on Sunday. Elder Tobey

administered the holy ordinance to several, both male and female. It was a pleasant day, and the prospect was good for the multitude that stood on the high banks on the west of the stream. That beautiful hymn was sung, upon the occasion, which begins

"On Jordan's stormy bank I stand."

While in Providence at this time, I attended some meetings with the people of color, at their meeting-house, and became acquainted with brother Christian, their preacher; and I believe he is a real good brother, and one that God has called to preach the gospel. I would just as soon open my doors for a man of color as for a white man; for Jesus Christ has no respect of persons, and the gospel is just as good from a man of color as from the white people; and I have taken much satisfaction in entertaining the colored preachers at my house. I found a number of the people of color in Providence to be very gifted; and if ever I was in a powerful meeting, it was at one of their conference meetings. It seemed that evening as though the glory of God filled the house, and sweeter exhortations I never heard than I heard from the colored people of Providence.

I left Providence to attend some meetings at the Merino Factory, in Johnston. Here I heard a good work of God had taken place under the preaching of Elders William Manchester and Martin Cheney.—Here I found some of the best young converts I ever saw, and some good old pilgrims bound for the kingdom. I had also some blessed meetings and found kind treatment by the people, and found the brethren well engaged at Olneyville, and God adding to their numbers.

About the 1st of March, 1829, I started from Providence, and in the course of three months I visited and preached in twenty-five towns, and had many good meetings, and found kind friends wherever I went.—But as my visits were short in every place, I shall forbear to take up the attention of my readers, to state the particulars, but would only observe, that in many

places where I went, I saw signs of good that might be done, if faithful labor was attended to among the people. I had many pressing invitations to stay and preach, particularly in the towns of Taunton and Dighton; and it was unpleasant for me to leave the people, when I saw their earnestness to hear. In N. Bedford I had a very good visit with my brethren of the first and second Christian churches in that place. At Westport, at the head of the river, east branch, I found a good wo k of God, under the preaching of Elder Howard Tripp. From the head of the river down as far as Hicks' bridge and Tripp's wharf, I attended a number of meetings; and from there I passed on to Benjamin Brownell's, a man who keeps a pilgrim's tavern. I found his wife to be a mother in Israel.—While there, she told me of the low state of religion in that place, and wished me to leave an appointment at the school-house in the neighborhood, which I did, and came to attend it soon after. At this meeting, I saw a sister Potter, who told me she thought the Lord was about to begin a reformation, and I must not leave the place. I had made up my mind about this time to visit Plymouth and Boston. But I felt willing to labor wherever the Lord should call, and prayed that if he had a work for me to do in this place, that he would convince me. I passed on from brother Brownell's to the head of the west branch of Westport river, to a little village called Adamsville, situated in corners of Little-Compton, Tiverton and Westport, which join together at the head of this river. At this village I called at the house of Mr. Lawton Cory, then a stranger to me. The time passed pleasantly in conversation, and when about to leave the house, a young married woman came into the room, who lived in the other part of the house. I felt to say a few words to her about religion, and had faith to believe she would be converted. I felt it duty to pray before I left the house, and felt great freedom in prayer. Mrs. Cory said she should like for me to have a meeting before I left the place. I told her I was willing, if any would open their doors for me. Mr. Cory said I might have a

meeting at his house. I then told him I had some appointments that I must attend, and would return next Saturday evening and preach at his house, and wished him to give general notice. Accordingly I met at the appointed hour, and a large number of people, of different denominations, attended. I had great freedom in preaching, and had faith that God was about to begin a reformation in the place. The solemn feelings I had that evening, I cannot describe. I thought conviction must be fastened on a part of the congregation. I hardly knew how to leave the place. Elder Peckham being present, insisted that I should go home with him that night, and preach the next day at his meeting-house, which was one mile from the village. I told him I would go home with him, but I must go to the school-house near Hicks' bridge, to preach the next day; that I must also go to Providence, and hoped to return in a few weeks and preach at his meeting-house. Accordingly I went the next day, and attended my appointment; was kindly received by Dr. Handy, who made me welcome at his house; from thence went on to Providence, and on the following Sabbath saw Elders Warne, Tobey and Phillips baptize a number of happy converts at one time and place, while the three churches met together at the water's side, to behold these dear children follow Jesus in the way. I left Providence and went to Olneyville, to see Elder Cheney, and told him I had an impression that it was my duty to go to North-Providence and have a meeting at the Fruit Hill meeting-house. He told me he would give out an appointment for me the next Sunday. He said he thought the people would like to have me come, for they were at that time destitute of a preacher. That week I saw a brother Green from Pawtuxet, who insisted I should go home with him and preach in Pawtuxet. I went the same evening to see Elder Shurtliff. He was very free and friendly. Had a good meeting at his house that evening, as it was their conference evening. Elder Shurtliff told me I could have a meeting at his meeting-house, if I wished, and he gave out the appointment, which I attended the

next evening. I went the next Sabbath to attend my appointment at North-Providence. A goodly number attended, and I felt great faith that the Lord was about to begin a reformation in that place. Accordingly, I gave out an appointment for the next Sabbath. When the time arrived, the meeting-house was filled and solemn attention given. At six o'clock we met at the school-house, near Centreville factory, when more people attended than could be well accommodated in the house. The following evening we met again at a private house. While speaking, my heart was drawn out for poor sinners, and before I had done speaking, a number wept aloud. When I had concluded, I requested all those who felt concerned in mind to manifest it by rising, and I would try to pray for them.—Nine persons arose. I felt as though the angels in heaven rejoiced at this time. I then requested the mourners to kneel down with me, while I should pray for them. O how easy it was for me to pray at this time. After I had prayed, this language was heard by a number: "Lord, have mercy on my poor soul." There were present at this time an aged brother and sister Blake, who had been members of the Congregational church for a long time. When they saw their two daughters in tears, and brought to bow before the Lord, they could not hold their peace, but gave glory to God for what he had done for their children and neighbors, for it was what they had prayed for for a long time. Old professors were revived and quickened that evening, and backsliders came to the resolution to return again to their Father's house.

This meeting never will be forgotten by those who witnessed it and felt the power of God that evening.—I now felt to pray to God to help me preach in the spirit and power, that there might be a general reformation. The following night I dreamed that I saw the effects of a powerful wind, which came from south-west and took a breadth of several hundred rods wide, and laid all the trees, young and old, flat to the ground, and struck the buildings in the village where I was, and removed every one off their foundation. I awoke

and thought I was confirmed by this dream that the reformation would be in that village like the powerful wind that caused the trees to bow and the buildings to be removed out of their places.

I went to sleep again, and dreamed that I travelled on some miles to the eastward, and saw the effects of the wind in the same manner as I before saw it in my dream. That every tree, old and young, was made to come down by the power of the wind. I then thought that I should see two reformations, one in that place, and the other at the east, according to my dream. The church in North-Providence had been in a low state for a long time, and but few attended their church meetings. One of the old members told me she had attended their monthly meetings for a long time, and not more than two or three persons would meet, and I was told but few appeared to be interested at all in the cause of God. There had been once a flourishing church and society in that place, but the old members were many of them dead, and others had removed away, and only a few of the society were interested in trying to keep up a stated meeting at their meeting-house. But at this time a little cloud appeared, which, though no bigger than a man's hand, we hoped was a token for good. The next Saturday after the powerful meeting which I have mentioned, was the stated monthly meeting for the church, and about forty came together. Some of the old members, and three out of the nine that rose for prayers the Sunday night before, had found peace in the pardoning love of God. They arose and told what the Lord had done for them; and about all had something to say; backsliders confessed in tears, while others were very happy in the love of God. This meeting was glorious, and the beginning of good days. The next day, at 8 o'clock, I attended the Sabbath school, by request of the teachers, and delivered a discourse to the children. This was a blessed season to my soul. The little children heard with great attention, and many of them wept. One of them told me after school, that he wanted religion; and he shortly after experienced it and was baptized.

In the afternoon we met again at the meeting-house; and it was a solemn meeting. I had great freedom in trying to preach. One young man was so convicted that he returned home from the meeting-house and entered his chamber; his groans and prayers were heard by his mother and sisters; his language was—"I am undone without Christ." This unexpected language wrought powerfully on their feelings; and the two sisters were both struck under conviction. The young man and his sisters shortly after experienced religion, and were all baptized at one time.

At six o'clock, we met at the school-house. Old professors and young converts were happy, and praised God. The following evening we met at Benjamin Hart's. A large number were present, and many praised God for redeeming grace, while others mourned and wept before the Lord. The next day I told my friends that I must go and see my family. When I arrived at home, my wife told me that Elder Peckham had been after me, to come and preach at his meeting-house; for the people had been very anxious to see me ever since I left them, after my meeting was held at Mr. Cory's; and he had left word with her, that I must come and make a visit as soon as possible.

I told him I must return immediately to North-Providence. I left home and went through Bristol, and preached at the First Baptist meeting-house. I was kindly received by Elder Ross, and had a good conference at his house; I also preached at the Methodist meeting-house, and was kindly received by Elder Griffin. I went from there to North-Providence—where I found the work of the Lord increasing—and held a meeting on Wednesday, at Centre mills school-house, where Elder Cheney also attended. I told him I wanted he should assist in the reformation; for I knew that the people were much attached to him, having been acquainted with him for a long time. He is the best man I ever worked with, in a reformation, because he knows where to take hold; and this is according to scripture, which says—"Be ye workers together with God;" and you, my readers, will find in the

last chapter and last verse of St. Mark, that after our Lord gave his apostles their commission to go into all the world and preach the gospel, they went every where, and the Lord worked with them, confirming the word with signs following. I believe the Lord worked with us at this time. I always like to find brethren that will work with me, and such as will draw in an even yoke. The apostles had their yoke-fellows; and when Christ sent out men the second time, he sent them out two and two, as fellow-laborers together. I don't want to be yoked up with one that will spring forward to twist my neck off, nor one that will stop in the furrow at every hard pull; but one that will draw in an even yoke, and be going right forward in reformation time. This I think was the case with brother Cheney and myself in North-Providence. I find it a good thing also, to have brethren who work with me in time of reformation, improve their gifts. I found good brethren in North-Providence, and sisters also, that were gifted in prayer and exhortation; and the young converts came out strong and bold in the cause of the Lord. Where this is the case in reformation time, the good work goes on with more power among the unconverted. A great many times the Spirit of Christ is quenched and grieved by proud professors, that are not engaged in reformation times; and I have seen such join with the world to persecute the humble follower of the meek and lowly Jesus.

I thought, on this visit to North-Providence, that there would be a revival through all the factory villages on the stream; as the work had begun at the central factory, I hoped it would spread both ways. Accordingly I went up from the central factory, to Philip Allen's factory. A brother Twing opened his doors for a meeting, and a large number attended. This brother and his wife were members of a Congregational Church; but I found they had fellowship for Baptists as well as for their own denomination; and I believe that God blessed the meeting, for some in that village were awakened, and some were turned from swearing to praying. In our meetings through the week, we heard the songs of the redeemed

and the groans of the spiritually wounded, and my prayer was, "Lord, let the sighing of the prisoners come before thee."

The next Sabbath I attended a meeting at the school-house in the small village above the centre mills, where I had a free time, for the first time since preaching in the place. While I was preaching here, two young women left the meeting; and, as I was afterwards informed, it was for fear it would be noticed that they were serious; and they were afraid that if they staid through the meeting, they should be obliged to cry out, as others had done, for God to have mercy on them. I always think when it is the case that people run away from meeting, that although they may keep clear of conviction, yet they cannot escape death. O, reader, think of this: you may resist the Spirit of God, sent to reprove you, but the cold, icy arms of death you cannot resist; for there is nothing that you can do to bribe the grim monster; and nothing but the religion of Jesus Christ will give you confidence to meet this all-conquering enemy, who has mounted the pale horse, and is aiming his fiery darts at many, when they little expect he is near.

At six o'clock in the afternoon of the same day, I held a meeting in the school-house at centre mills; and it was a blessed season to many present. At this meeting two young men attended, from Providence, who were much engaged in religion, and who both addressed the congregation, and in the most tender manner persuaded both old and yonng, to seek the Lord. These young men, if faithful to improve their gifts and calling, will be instrumental of much good, in that cause which is the best of all below the sun. The exhortation which was delivered that day, by the youngest of those lads, exceeded all that I ever heard; but it was the Lord that spake through him. He was about fourteen years of age, and many that were present were struck with astonishment at hearing so young a youth address the people as he did. One old sister was so delighted in hearing him, that she could not hold her peace; but in an ecstacy of joy, praised God aloud, that out of the

mouths of babes and sucklings he had perfected praise. This old lady had been a professor of religion sixty-nine years; and although she had been so long a traveller to Mount Zion, and was then nearly one hundred years old, the told us that day, that religion was as good to her then as it was the first day she found the Lord. It was a glorious sight, to behold the old lady as she rose with her heart warmed with the love of God, immediately after a youth of fourteen, and viewing the difference in their ages. At the close of this meeting, a number arose to be prayed for; and one found peace in answer to prayer.

I left North-Providence at this time, to see Elder Peckham, and see if the Lord had a work for me to do in Tiverton; for the Lord had impressed my mind, that when the Elder came to Troy after me, there was a Macedonian cry, by the Elder and his church, Come over to Tiverton and help us. I arrived at Tiverton about the middle of the week, and held meetings every night till Sunday, when a large number attended.—When I went into the meeting-house, and saw the multitude great, and every eye upon me, and nearly all strangers, and they expecting to hear preaching from one they had never heard, it led me to cry, 'Lord, favor me this day with thy presence, in the presence of this numerous congregation, to preach thy gospel in power, that it may prove the salvation of many now assembled to hear.' It was with difficulty I could refrain from bursting into tears, before I had spoken one word, from the solemn view I then had of my great obligations to be faithful, since I must meet them all at the judgment seat of Christ, where they would have to answer for the manner in which they heard, and I for the manner in which I preached, on that day. Such was the crowd in the galleries, that I was apprehensive they might break down and kill the people beneath; but I was assured by Elder Peckham there was no danger. As the people arose, the windows were darkened by the crowd, and with great solemnity I tried to pray to God for his assistance and blessing on the people. I trust the Lord was in our midst this day. I felt my soul drawn out in love

to the people, and I believe he assisted me this day by his Spirit to preach the gospel; for since then, I have heard more than forty date their conviction from the discourse delivered that day; but not unto me, but to God be all the glory.

After this visit to Tiverton, I returned to North-Providence, and held a meeting in the centre mills school-house, on Wednesday evening. Soon after meeting began, a thunder cloud came up, and we had the most tremendous thunder storm I ever witnessed. The flashes of lightning, which were almost unceasing, kept the house illuminated nearly the whole time, and were attended with such awful peals of thunder, as caused the very earth to tremble. In the midst of this terrible tempest, while the unconverted were in terror and dismay, the young converts arose and said they felt ready to go then, if the Lord was pleased to send the lightning, and by that means to take them out of the world. Well may we say they had faith, and strong faith. Yes, my reader, it is this humble faith and trust in God, through the merits of Christ, which disarms death of its terrors, and will support the soul even when passing through the dark valley of the shadow of death. In that tremendous day, when the earth shall be on fire, and the elements melt with fervent heat—and the heavens be rolled together as a scroll—in that great day shall the saints see their Divine Redeemer face to face, and be clothed with immortality; and O, ecstatic thought, dwell forever with the Lord. Well may we exclaim, in the words of the pious Watts,

"These lively hopes we owe
To Jesus' dying love,
We would adore his grace below,
And sing his praise above."

The next Saturday evening I attended a meeting at a private house near Lyman's factory. This was a glorious meeting. Fifteen manifested by rising, their desire for religion. I felt a great regard for the people living at this village, for their kind treatment to me.

The next day we met at the water's side, when a num-

ber followed their Lord in the ordinance of baptism.—Elder Cheney was the administrator. Elder Tobey was present, and delivered a solemn exhortation to the multitude. He observed that some years before he had baptized a number in that place, some of whom are now sleeping in the dust. The memory of past scenes caused his mind to be deeply affected, and in tears he addressed the people, while the solemn power of God caused tears of repentance to run freely from the eyes of many.

At 6 o'clock I spoke to the people in the open air, in the little village of Centremills, near the spot where the ordinance of baptism had been performed, there being no house large enough to hold the people. After attending a number of meetings at the little village near the Merino factory, I returned again to Tiverton. Elder Peckham had baptized a number there in my absence, and I found the reformation was progressing slowly; good attention was given to preaching, and we had many meetings.

I returned again to North-Providence and heard sixteen tell their experience, who were received as candidates for baptism, and as members of the Olneyville church. Accordingly we met again at the river side the following Sabbath, and fifteen happy converts were baptized. This was a blessed season. The following evening we met at the school-house, when twenty-five spoke of the goodness of God, and the happiness they enjoyed; and truly we could say the Lord caused us to sit together in a heavenly place in Christ Jesus.

I left that place and again returned to Tiverton, and the following Sabbath Elder Peckham baptized a number; and there were appearances of a general reformation, meetings very full and solemn. After attending a number of meetings, I returned again to North-Providence, where the work of grace still continued. Meetings were held day and night, and I trust good was done in the name of the Lord Jesus; a number were ready for baptism, who afterwards united with the churches of Elders Cheney and Manchester. While on this visit, I went to the different factories, had a meeting and bade them

farewell, not calculating again to visit them in some time. It was hard parting. The reason of my leaving them at this time was, the society wanted a settled minister, and thought best to engage brother Horatio N. Loring for their preacher. I felt satisfied that Elder Loring would be as good a preacher as they could get, and would suit the people in that place. I hope God will bless them, and reward them all for their kind treatment to me, and the assistance they granted while I labored with them. I left them about the 20th of August.

CHAPTER IV.

Join the Christian Conference of Massachusetts brethren assembled on Rhode-Island—Further account of my labors in the reformation in Tiverton, Little-Compton and Westport.

I next proceeded to Middletown, R. I. and attended the Massachusetts Christian Conference, which body was in session in that town, and was invited to join them. I told them I was willing to join, provided I could have liberty to preach with other denominations, if opportunities should offer. To this they all agreed; I was then received as a member of the Conference, by the mutual agreement of all the members.

I left the island the next day, for Tiverton, to resume my labors with Elder Peckham, in preaching Christ and him crucified, to his church and society, and I trust the Lord did bless his own word, however unworthy the instruments by which it was dispensed. In five months, more than one hundred professed to have experienced religion! We had meetings every evening, and frequently in the day time; so we might say as Paul said when he went to Asia, preaching day and night, warning them from house to house, to repent, with tears, that they might be saved. It was wonderful at this time, that father Peckham should be able to

travel as he did. He went to nearly all the meetings, and seemed to enjoy much of his Master's presence, exhorting and singing with as much animation as a young convert. He often travelled on foot four or five miles to meeting, and back the same night, and though nearly 80 years of age, continued to go on in this way for five months, and during the whole time probably did not miss more than four or five evenings. He baptized more than fifty persons after the revival commenced, and nineteen at one time. After he had baptized the last of this number, he said he could baptize nineteen more at the time, had there been candidates.—Without going too minutely into particulars which transpired during this great revival, I will only mention a few facts of an interesting nature; and here I would remark, that notwithstanding all that may have been said against our manner of conducting the meetings, God has been pleased to work by us, in confirming his word and converting souls. The manner of conducting our meetings through this revival, has been according to the New Testament, although some have said to the contrary. We have commenced our worship generally by singing, then prayer and reading the scriptures, afterwards preaching, and exhortations by males and females, and closed by calling mourners forward, who desired the prayers of God's people; and many times God in the time of prayer for them, has granted converting grace, while 'Glory to God' has from time to time been heard from those who have experienced the joys of pardoned sin. When attending on these solemn occasions, it has reminded me of the dedication of the temple at Jerusalem, when a cloud of glory filled the house, and the high praise of God was sounded by the numerous multitude.

The subjects of this glorious work were of all ages, from seventy or eighty to ten or eleven years. Parents and children have often met on the bank of the river, and have followed Christ together, in the ordinance of baptism. The card player, the drunkard and the profane swearer, as well as the moral and respectable,

have shared in the riches of God's grace, during this time of refreshing, and the work continued for several months.

We have had but few visiting brethren, who were preachers, since the commencement of the reformation. Elder Sullings, from Rhode-Island, visited us, and preached twice; Elder Brit, a Methodist, Elder Coe, of the Christian denomination, and Elder Ewer, a Calvinist Baptist, also visited us and preached, were pleased to see the work, and believed it to be of God,

While in this place, I attended four funerals. The first was that of the wife of John Manly. She was at a meeting where I preached a little before her last sickness, and was powerfully awakened to see her lost state; and a little previous to her death she told me she had given herself up to trust in the mercy of God, and then said, "It is all that I can do; my greatest trial is to leave my dear little children; but I hope I may be resigned to death and give them up." I have good reason to believe she has gone to rest with the blessed in heaven.

At this funeral I had two sorts of mourners to preach to—those who lamented the loss of a friend, and those who were in heaviness on account of their sins. Many wept in different parts of the house, and it was indeed a solemn time. May all who were present remember that their turn must come soon, and will come before they are prepared, unless they give an early attention to the "one thing needful."

The next funeral was that of Preserved Dyer, of the advanced age of 95 years. This man I visited some months before his death. He was then sensible, and desired I should pray for him, and said he had a great desire to be prepared for death, and at different times seemed to realize his situation. A little before his death he was heard to pray to God. His friends told me they had reason to believe he was prepared for death. If so, I hope his numerous descendants and relatives may be prepared to meet him in glory.

The next funeral was that of an aged sister, named

Wilcox. She had been a member of the Baptist church in this place for many years; was a very kind and useful woman in sickness; and her loss will be much felt by her friends and connections. She evinced the most perfect resignation to death, and a few days before her death, she asked me to pray for her, not that her life might be spared, but that she might have patience to wait God's time, when her happy spirit might be released, and be permitted to mingle with those around the throne of God.

The next funeral was that of Mrs. Grinnell, wife of Mr. William Grinnell. She was a kind neighbor and a Christian; one that had suffered great affliction for many years, having been deprived of the use of her limbs, so that she was unable to walk. She told me a short time before her death, that it was a great trial to her to be deprived of the privilege of going to meeting; and that those who enjoyed that privilege ought to be thankful. But her friends have cause to rejoice that she has gone to a better meeting, in heaven, where there is perfect peace. She died suddenly, but happy in the Lord. Oh, may her bereaved husband, children, connections and neighbors, be prepared to meet her in heaven. I had great freedom in preaching her funeral sermon; there was a large number of people present upon the occasion.

I will now give my readers the names of friends at whose houses I held meetings, after the revival commenced in Elder Peckham's society—

Elder Benj. Peckham
John Sanford
Samuel Cook
Edward Manchester
Peleg Manchester
Benjamin Cory
Lawton Cory
William Cory
Abner Wilcox
Benjamin Brownell
William Davis
John Taber
John Manly
William Manchester
Edward Brownell
George Brownell
George Potter
Benjamin Shaw
Noah Shaw
Jedediah Shaw, Esq.
John Thompson
William Simmons

Peleg Stafford
Pardon Wilcox
John & I. Manchester
Benjamin King
John Dyer
Henry Groves
Thomas Lake
John Hoxsie
Peleg Cook
Deacon Pardon Almy
Sanford Almy
Otis Almy
Gideon Almy
William Almy
Robert Seabury
Paul Taber
William White, Esq.
Ezra Brownell
Cook Brownell
Stephen Brownell
Daniel Sisson
John Hart
Stephen Crandall
Abel Hart
Charles Manchester
Thomas Gray
Luther Brownell
James Manchester
Lemuel Brightman
Peleg Brownell
Hannah Gifford
Eliza Dyer
Sarah Brownell
Widow Salsbury
Charlotte White
Widow Woodworth
Widow Wilber

From all these friends I have received the kindest treatment, and much assistance for the support of myself and family; and also from many others in the vicinity, where I did not preach. I hope God will reward them all in the coming world; especially father and mother Peckham, by whom I have been treated as kindly as I should have been, had I been among my nearest and dearest connections on earth.

I will here take occasion to mention, that those persons, whose names I have recorded in the foregoing paragraph, and at whose houses I have preached, are of different denominations, Baptists, Methodists, Congregationalists, and Quakers, or Friends; and in my appointed meetings, those of the different denominations have frequently spoken, and have given fellowship to me. At the same time others have placed themselves on the judgment-seat, to condemn me, and say I ought not to preach, because my sentiments did not correspond exactly with theirs. On this account their meeting-houses have been kept shut, so that I could not go in to preach to the people. But if my

ministering brethren have acted conscientiously in this, I will cherish no hard feelings against them; yet I would request my brethren, of all denominations, to remember, that when our Savior gave his command to his first servants, called to the ministry, it was—"Go ye into all the world and preach the gospel to every creature;" and that those converted through their instrumentality were living epistles, known and read of all men, that all men might be confirmed, seeing the fruit of their preaching. And now I ask, is it reasonable to reject me, as a servant of Christ, and to shut your doors against me, and at the same time receive converts into your churches who date their first awakenings from my preaching? If the fruit be good, the tree is good also. Jesus says—"Men do not gather grapes of thorns, nor figs of thistles." Judge from what Christ has said, and judge righteously. I feel thankful that I find friends among all denominations; all who are spiritual Christians I feel to unite with, and they with me; but those whose faith is wholly in the letter, as they comprehend it, and having not the Spirit, their charity goes no farther than to those of their own sect; and they are like the zealous Pharisees, who salute their brethren only. When men build a meeting-house, they dedicate it to God, and it is God's house; and all who fear God and work righteousness, are accepted of him; then all have a right to enter the house and preach the gospel therein. If one of the children should undertake to be master, and deprive the others of the benefit of the house, the father would be offended; for all his children are alike dear to him, and he is no respecter of persons. Jesus said—"One is your master, even Christ, and ye are all brethren."

CHAPTER V.

Visit to New-Bedford, Bristol, Providence, and North-Providence—Some information respecting the Baptists in Tiverton.

About the 1st of February, 1830, I felt it duty to visit my brethren in New-Bedford, of the first and second churches of the Christian denomination. I started the morning after the snow-storm, travelled through the snow drifts thirteen miles that day; put up at the house of Capt. Cummings, near Smith's mills. Here I have always found kind friends. I trust they are friends to Jesus Christ and all his humble followers, of all denominations. I felt thankful to the Lord for such kind friends and entertainment, after a hard travel through the snow, being much wearied. The next morning a young man asked me to ride with him into New-Bedford. The next evening met with my brethren at the house of brother Obed Kempton.—Here I had a free time in speaking, and found the brethren of that church much engaged. Brother Kempton had recently lost his wife; she was a mother in Israel, but God has called her home to himself, where I trust she is now reaping the reward of her labors. Many of my brethren in the ministry and others never will forget the kind treatment they have received from this dear family. The next Sabbath morning, I called to see Elder Morgrage, and told him I should like to preach in his meeting-house that evening; and he promised to appoint a meeting. I preached that day at brother Kempton's, to a crowded house; and in the evening attended my appointment at the meeting-house, with brother Morgrage. On Monday evening, I preached again at brother Kempton's, and had a refreshing season from the presence of the Lord. The old brethren seemed to be filled with the good spirit. A brother Davis was present, from Taunton, who was powerful in exhortation to the people. I think if

he is faithful, he must yet preach the gospel; for I believe the weight of the cause, and the worth of men's souls, lay near his heart. A young man at this meeting came and took me by the hand and told me he wanted religion. May God by the Holy Spirit direct him to the foot of the cross, where all who come with penitent hearts and humble faith in Christ, are sure to receive the blessing. On Tuesday evening attended my appointment at the house of brother Otis Irish.—Although it was a stormy night, we had a full meeting, and I trust God was present by his Spirit. One person present was in great distress of mind, and the next day was comforted. On Wednesday evening we met for conference at the house of brother Hammond, where the members of the 1st and 2d churches met together. Elders Charles Morgrage and Wm. Whitton were present. This was a good meeting; many spoke and seemed filled with the love of God. The next evening I attended my appointment at brother Morgrage's meeting-house—was glad to find so many people assembled, and had much freedom in speaking. The next evening attended my appointment at the house of brother Warren Maxfield. Although the walking was extremely bad, the house was crowded, and much warmth of Christian affection was manifested by all who spoke in the meeting. This visit to N. Bedford was a good visit to me. The brethren of the 1st and 2d churches are very near to me, and my prayer is, that they may be enabled by divine grace to persevere to the end, and at last receive a crown of glory.

On Saturday morning I started on foot to go to Little-Compton. Came 8 miles, to the head of Westport river, and called at the house of Adam Gifford, Esq. where I have many times received the kindest treatment. Found his wife apparently going soon to the grave with the consumption. I took a chair by her side, and felt to converse with her on the subject of death, and the necessity of being prepared to meet God in peace. She expressed an anxiety that it might be her lot to experience this preparation. O reader, do not wait till sickness has enervated your body, or de-

stroyed the powers of your mind, before you come to Christ. Remember the promises of the gospel are to those only who now believe on the Savior—not to those who put it off to an uncertain to-morrow.

"*Now* is the time he bends his ear,
"And waits for your request;
"Come, lest he rouse his wrath and swear
"You shall not see my rest."

I spent a part of the afternoon at the church meeting at the head of the river; after which brother Peleg Sanford carried me home in his wagon. Continued my meetings as usual in Elder Peckham's society, till about the 1st of March; after which I attended the four days meeting of the Methodist brethren in Little-Compton; heard good preaching from brother Scott; had some freedom in talking to the people myself.—The weather being very stormy, several preachers who were expected did not attend: although this was a disappointment to the people, yet I believe the Lord was present to comfort and bless us.

About this time I felt it my duty to visit my brethren in Providence and North-Providence. I started on Monday morning, and travelled on foot to Bristol. I went in the evening to the Baptist meeting, and found a large concourse assembled for the worship of God. Elder Ross being present, told me there was liberty if I had any thing to say to the people. I felt great freedom in speaking—many little children spoke and prayed and sung glory to God, in such a wonderful manner as I never saw before. It reminded me of the time when our Savior rode into Jerusalem, while the little children sang hosannas. I do believe a measure of the same spirit was in the midst of us this evening. I left the Baptist meeting when closed, and went the same night to the Methodist meeting-house, where a large assembly were present, and many mourners before the altar, crying to God for mercy. Many fervent prayers were made for them, after which a number of all ages broke out and sung hallelujah; and such singing I never heard before. I was filled with admiration,

and must confess this meeting exceeded all the meetings I ever attended. I staid with Elder Ross through the night, and had a very agreeable visit. He told me all denominations were sharing in the blessings of the Divine Spirit. On Tuesday morning I started and travelled on foot to Providence, suffered much on the way by the cold north wind; arrived in town in the evening—staid through the night with brother Tripp. The next evening went to meeting at the first Baptist meeting-house, and heard an interesting discourse by brother Marshar, a travelling preacher. Afterwards had great freedom in speaking of the sermon. The next evening met my brethren at Olneyville. Here I found many new-born souls, happy in the love of God. The next day went to North-Providence; called to see Elder Loring, at the house of brother Hawkins. Here I found a number of my Christian friends, who appeared glad to see me. I preached in the evening at the school-house, and was exceeding glad to see the dear converts once more, and found they were determined to live to the honor and glory of God.

The next evening I preached at the house of sister Kelly, near the factory in Johnston, where I have had many good meetings. Found the young converts in this place holding on in the good old way. Had a most blessed meeting this evening—heard some who had formerly been opposed to religion tell what God had done for their souls, and some were convicted by the power of God in this meeting. The next day, which was Sunday, I was requested by Elder Cheney to preach in his meeting-house, and had much freedom. After meeting, he baptized fourteen happy converts. This was a most blessed season: some went into the water singing praises to God. The next evening I went to town, and attended Elder Wilson's meeting—found a revival had taken place with them, and the Elder and his brethren much engaged. Here I was much pleased to hear a young man speak, who I think may yet be called to preach the gospel. May God bless and preserve him, shed upon him the rich influences of his Spirit, and prepare him for his holy will.

After meeting I went home with Elder Wilson, and had a very agreeable visit at his house, and was treated kindly by all the family. May God reward them for the same. The next day I visited Deacon W. and his family, and had a pleasant visit. He is good company for Christians, has been for many years much engaged in the cause, and is always ready to act his part in the house of God, in improving the talents God has given him, which lie in exhortation, prayer and singing. I hope the good Lord may raise up some one to fill his place on earth, whenever he shall call him to himself in heaven.

The next evening, I met with my Methodist brethren at their meeting-house. Had a free time in speaking, and at the close many came forward and knelt before the altar in tears, while fervent prayers were offered for them. This was a season not to be forgotten. The same day Elder Sanborne baptized a number, in the presence of a large multitude, most of whom were solemn and attentive, while others were light and vain. How solemn is the ordinance of baptism. How can the ungodly sinner at such a time be light and vain, when there is the representation, in this significant ordinance, of the death and resurrection of our blessed Redeemer? As the people gather together at the water to bring the living, so we must surround the grave to bring the dead; as the candidate when he is laid in the water, feels its cold chill, so it ought to remind us that we must soon feel the icy hand of death, and the cold grave must then be our home, till Christ the great administrator shall raise the dead, and we be all assembled before the great Judge of all the earth.

I hope those who indulged in levity at the water's side on this solemn occasion, will be brought to repentance for this and for all their sins, and that they may yet know the cleansing efficacy of that blood which was shed on Mount Calvary. And should these pages meet the eyes of any who may have indulged in such conduct, I entreat them to remember that for all these things God will bring them to judgment, for his eyes are in every place, beholding the evil and the good.

After meeting with my Methodist brethren, went home with brother Holden Pierce. Had a good visit, and found his wife revived in her mind. The next evening I attended meeting with the second Baptist church, and was gratified to find the revival still continued with them, and that the pastor and many of the members were much engaged. The most solemn attention was given to the exercises of the evening, and at least one person present had her sins set in order before her. This person being in much distress, after meeting I knelt down, and commended her case to the Lamb of God, who taketh away the sins of the world. Being invited by a brother in the church to tarry at his house that night, I accompanied him home, and found his wife in great anxiety of mind to find religion; and had great freedom in presenting her case also to the same Almighty Savior. The same afternoon went to see an old acquaintance, who had recently become a new brother in Christ. He was one of my old school-mates. Found his wife serious, and a number of young persons came to the house, whom I exhorted to seek the Lord, and several, of whom I have hopes, knelt down with me, while I tried to pray for them.—The following evening I attended at the 1st Baptist meeting-house, where we had a good meeting. A number of the old brethren in that church are much engaged in the good cause of religion. The next day I went to brother Ashton's, and one of his daughters wanted me to go and see a cousin of hers, who was serious. I went to the house and conversed with her, and she told me she was awakened by reading one of my books, the first volume of my life. God has blessed my writings, as well as my preaching, for the good of souls, and to him be all the glory. The next evening I went to Elder Tobey's meeting-house; I felt much cast down when I first entered the house, but all at once I felt to warn the people against pride. This I did as in the presence of God, not sparing them; and, feeling the weight of my subject, I told them the importance of professors being humble, and willing to improve their little gifts; and the people of the world

must be humble, too, if they wanted to get religion, and go to heaven; and that God would give grace to the humble and send the proud away empty. Some received my plain language pleasantly; while others, I expect, did not like it very well.

I have had many good seasons with Elder Tobey's church; and there are many dear and humble brethren; but there are some, I fear, in all churches, who are too proud to enjoy much religion. I had a good meeting, at this time, for God had something for me to do; and when I can gain an evidence that this is the case, I feel encouraged. Mankind are represented by the prophet, as being full of wounds, bruises, and putrefying sores; and sometimes the preacher has to open the sinner's case, which is like taking a lancet to a sore, it must be probed to the bottom, or else it will be worse and turn to mortification, and finally destroy the patient's life. It is not pleasing to the patient, but painful to lance the sore; but if the bad matter can be extracted, the pain will cease, and then it will do to apply other remedies that are cleansing and healing, and the patient will be restored. But, "cursed is he, saith the Lord, that healeth the daughter of my people slightly." Sometimes a preacher must speak plainly, for the situation of the people requires it. I hope my hearers will not think when I preach plain, that I am mad with them; for I do it not from anger, but from love to their souls; and, as St. Paul said to Festus, I am not mad, but speak forth the words of truth and soberness." Pride is so deeply rooted in some, that I fear it will prove their destruction; and such will be as stubble in the day of God's vengeance.

The next day after I attended meeting at Elder Tobey's, I started in Capt. Cory's packet for Tiverton, where I arrived in a few hours, and found my family and friends well. This was a pleasing visit; and I can say with Barnabas, when he went down to Antioch, "I saw the grace of God and was glad, and much people was turned to the Lord." God has indeed done wonders the year past, in the State of Rhode-Island.

The Baptist church, in which I have labored the

past year, was established, according to information given by Elder Burroughs to Elder Backus, in the year 1680. The first preacher's name was Hugh Mosier; the second was Aaron Davis; the third was Philip Taber; the fourth was David Rounds; the fifth was Benjamin Sheldon; the sixth was Peleg Burroughs; and Elder Benjamin Peckham, their present pastor, is the seventh. Elder Peckham has preached to them thirty years, and has been much blessed in keeping the church and society together.

CHAPTER VI.

Views of Doctrine and of Baptism.

As there has been much said against me, by one and another, respecting my belief in doctrine; and as some incorrect statements have been made, I shall take this opportunity to give, in short, my sentiments, that the world at large may know my belief. I despise no man for his honest opinion on points of doctrine, although he may differ from me; for all men are born free and equal; therefore no man ought to set himself up as a standard, and to endeavor to make all others bow to his creed. I feel willing to think, and to let others do the same. No man ought to be ashamed to let his religious sentiments be known to the world; or to give the reason of his hope to his fellow men.—The Mahometans have their faith founded on the Alcoran; and Christians, of all denominations, have the Bible for their standard. The Bible I hold to be a letter from God, containing information of his will, his character, and the duty and obligations we are under to him and to one another, while we remain on his footstool; that this book is, to all, a sufficient rule of faith and practice; and that, by it, every man may be furnished with doctrine, correction, and instruction. The Bible teaches me, and all others, that there is but one

Supreme, Eternal God; who is the first cause of all things, and all beings, both in heaven and earth; that this great Author of all beings and all things, is one Person; and that one Being is the God and Father of our Lord Jesus Christ; and that Jesus Christ is that one Being and Person who came forth from God to save lost men; and that he has power and is willing to save, even to the uttermost, all who come to God by him. It teaches us that there is no other name given amongst men whereby we can be saved; that in Christ, God was manifest; his will, his love to the children of men; and that Christ bore the express image of the Father, both in spirit and person. I cannot deny the personality of the Father, nor the Son; the two celestial Beings, of Father and Son, I believe exist in heaven; and that the Son sits at the right hand of the Father, according to Scripture. I believe the Son of God has a divine nature, which all his disciples partake of; which is from God, through Christ, to us. I believe Christ to have existed before the world; and before he had a body prepared for him, by the Father; and that he was with God in the beginning of all creation; that Being by whom he made the world, when God said, let *us* make man in our image; and likewise he spake to his Son, and without him was not any thing made that was made. I believe he was with the children of Israel in the wilderness; and with the three children in the fiery furnace. I believe he was born of the Virgin Mary; that he came in the flesh; that he was tempted in the wilderness and on the pinnacle of the temple; that he overcame; that he preached the gospel of God; that he forgave the sins of the people; that he calmed the ocean; that he fed the multitude; that he caused the deaf to hear, the dumb to speak, and the lame to walk; that he cast out devils, healed the sick, turned water into wine, and raised the dead; that all this power he received of his Father, to do these things; that we have his word to confirm the same.

And further, my belief concerning Jesus Christ is, that he was condemned by false witnesses before Pi-

late; bore his cross up the hill of Calvary, and was crucified between two thieves; at which the sun withdrew his light for three hours, and the rocks were rent, the vail of the temple was rent in twain, and the earth was shaken to the centre, while the graves were opened and many of the dead arose and appeared to many, to assure the hardened persecutors and the gazing multitude, that he whom they had crucified was the Son of God. I believe, further, that Jesus Christ was taken down from the cross, was laid in Joseph's tomb three days, a guard of men placed there, and a stone placed on the door of the sepulchre; and the angel of God descended and rolled back the stone, at which time God raised his Son from the dead; that he appeared to Mary and her partner, to the eleven disciples in Galilee, to the seventy disciples, and to about five hundred at another time; that he told them all power was given him, both in heaven and on earth; that he commissioned his disciples to go into all the world and preach his gospel; and when about to leave them, promised the descent of the Holy Spirit; that he ascended into heaven, in the presence of witnesses, while a bright cloud received him out of their sight; that now he is in heaven, at the right hand of God, and will remain until the fulfilment of all the prophecies concerning him is accomplished, when he will come to judge the world. I also believe, as the prophets have declared, that the government is on his shoulders, and he will rule in heaven among the angels, who bow at his feet in reverence, and on the earth among the nations, until his kingdom shall come and his will be done on earth as it is in heaven, when all his enemies shall be put under him, for he must reign as Lord of lords and King of kings, till all are in submission to his will; then he shall deliver up the kingdom to God the Father, and God shall be all and in all.

I hope from what I have here stated as my belief of the character of Christ, the public will not regard what has been reported by some; that I believed Jesus Christ was no more than a mere man, or an angel, or a great prophet. I know of no people bearing the

Christian name, that hold Jesus Christ is nothing more than a mere man. Can man do what Jesus Christ has done? Has man power to forgive sins? Jesus Christ has power, wisdom, honor and glory superior to men or angels; he was greater than the prophets, greater than Solomon. He told the inhabitants of Jerusalem that a greater than Jonah or Solomon was there. He is greater than angels, for God has commanded them to worship him. We read that none in heaven or earth was found worthy to take the book out of the right hand of him that sat on the throne, and to unloose the seals, but Jesus Christ. When this was done, a loud voice was heard in heaven, about the throne, by the angels and elders, who were numbered ten thousand times ten thousand and thousands of thousands, saying, Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. How or why should Jesus Christ have such adoration paid to him, if he were not superior to all the sons of men, or all the angelic millions?

But perhaps my readers will not be satisfied with what I have written concerning the Father and Son. Let me tell you, my candid reader, I wish to take both the Old and New Testament together, on this subject. I have seen so many pamphlets, on both sides, that men have written, and it is the case that we can prove almost any doctrine we please by selecting particular texts of scripture, and bringing them to our views. But this won't do; we must take the whole Bible together, in order to understand it, and look to God for wisdom to comprehend it.

The Father and Son I have given you to understand as being two Persons; but the Spirit is one and the same Spirit in both. It is the same to my view as two lamps burning in one room; set the lamps by the side of each

other and the light is one in the room; you cannot see any difference in the reflection of the light. God and Christ are one in the salvation of men. He submitted to the will of his Father in all things, and he ever did that which pleased him. God declared this by a voice from heaven, when Christ was baptized.

Jesus Christ has the Spirit given him without measure; and we must all receive a measure of that Spirit, or we are none of his. Jesus prayed to his Father, that his Apostles might be one, and that all who should believe on him through their word, might be one, as he and his Father were one. This one Spirit unites the people of God. If we have not this Spirit, we cannot be one, as I have explained by the two lamps.

As I have given my views concerning God and Christ, I further wish to state my belief concerning the way of salvation. I believe, as God is the Father of the whole human family, he loves the human family, and has so loved them that he has sent Christ, his only begotten Son, into the world, that whosoever believeth on him might not perish, but have everlasting life; for he sent not his Son into the world to condemn the world, but that the world through him might be saved. He has made known unto us that he is not willing that any should perish, but desires that all might come to the knowledge of the truth; he delighteth not in the death of the sinner, but rather that he would turn and live. If God does not will and decree the salvation of men conditionally, then all will be saved. But I find he has willed the salvation of men conditionally. If they repent and believe the gospel, they shall be saved: if they do not, they must be cast off. And St. Paul has said, the Lord shall be revealed from heaven in flaming fire, to take vengeance on all them that obey not the gospel, who shall be punished with everlasting destruction from the presence of God and the glory of his power. I believe if any are lost, they themselves are the cause of their own destruction. I believe firmly that salvation is free for all men, by the grace of God, and the appointed means is by grace; and that the grace of God which bringeth salvation has appeared to all men, teaching them what to do

in order to be saved. I believe this good doctrine of free salvation is established from heaven by an angel from heaven; and the multitude of the heavenly hosts that appeared to the shepherds when Christ was born; and the last chapter in Revelation confirms the same.—There you find it confirmed in the strongest manner, by Jesus Christ himself, where he says that I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star, and the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him come and take of the water of life freely.

My readers may rest assured that as to my belief concerning Jesus Christ, I believe all that the prophets have said concerning him, all that he said concerning himself, and all that God hath said concerning him. Now if any are disposed to call me a heretic, I can say as Paul said to the Jews, that after the manner which some would call heresy, so worship I the God of my fathers, believing all things written in the law and the prophets. I believe the law and the prophets were until John the Baptist, and then was the opening of the new dispensation, and the doctrine of repentance was preached, that the king of heaven was at hand; that John and Christ were in union in this doctrine. In order for people to eter the kingdom of heaven, they must repent. I believe also that the baptism of John was from heaven, and that John and Christ were agreed in this also; as the Savior submitted to the ordinance, and the Holy Spirit lighting upon his head in bodily shape like a dove, and a voice from God saying, this is my beloved Son, in whom I am well pleased, confirms in the strongest manner possible the doctrine that baptism is sanctioned by the great God, and his Son, and the Spirit. These three witnesses cannot be doubted. But, say some, baptism is all done away, that is, water baptism. I ask, what proof? Why, says one, John hath said, there is one that cometh after me, who is preferred before me; he must increase, but I must decrease. John don't say here baptism was to decrease; but says, 'I must de-

crease;' not the doctrine I have preached, for that is from heaven, and Christ preached the same; nor the baptism I have administered, for that is from heaven also, and Christ has confirmed it. This was not under the old dispensation, for the law and the prophets were until John; since then the kingdom of God is preached, and all men press into it.

You will say that John was a prophet; very true—he was a great prophet, and none greater. But Jesus Christ has said he was something more, yet he was to decrease. How? I answer in the public mind. Why! Because a greater than John had appeared, whose works confirmed it. You will then say, he baptized with the Holy Ghost and with fire. I acknowledge it. This came to pass on the day of Pentecost, when the Holy Ghost descended and filled the house where the Apostles were, and they were overwhelmed in it, and cloven tongues, as of fire, were upon them. These were baptized with the Holy Ghost and with fire, agreeably to John's testimony. John said Christ was to baptize with the Holy Ghost. This no man ever did, for it is not in the power of man to do it. The Holy Ghost was given when the apostles laid their hands on some of the disciples.—But it was given by Christ. It was not by the power of Peter and John that the impotent man was made whole, if we believe their own testimony on the subject. When Christ sent out his apostles, it was to preach the gospel and baptize, and they understood their calling, and baptized those in water who were believers, that had received the gift of the Holy Ghost. This is truth and you cannot deny it. I cannot find anything in the New Testament, by what Christ or his apostles have said, that water baptism is done away, but much to establish it.

My faith is built on the foundation of the Prophets and Apostles; Jesus Christ himself being the chief corner-stone. I do not doubt but George Fox was right, in many things; but I think him incorrect in writing agninst baptism. Give me the good Book, before the writings of any man; although I like to read different authors, on different subjects, and try them, by the standard of truth.

The mode of baptism has been a subject of controversy for many years; but I think the Bible is plain on the subject. How, says one, shall I know which is the right way, from the Bible? If you can find out how Christ was baptized, the point is gained, of course; because he must have been right. And how did he go? He went down into the water. Well, say you, this appears plain, so far; but how was he baptized?—Did he have water poured on his head; or was he sprinkled; or was he buried? He was baptized in one, and only one, of these three ways. In the first chapter and ninth verse of St. Mark, we read as follows: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." The reader will observe, that this passage reads, "*in* Jordan," and not "*out* of Jordan." In the gospel of St. John, in the 23d verse of the third chapter, we find the following—"And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized." The reason is here stated why John baptized in this place—because there was *much* water there." This leads us to think that it was necessary to have water enough to bury the candidate, as the apostle says, "being buried with him in baptism." It is evident that baptism, as expressed in the scriptures, means overwhelming, or burying. The baptism of sufferings which our Savior went through, was of an overwhelming nature. The Spirit filled the house when the apostles were baptized by the Holy Ghost. The children of Israel were overwhelmed when they were baptized unto Moses, in the cloud and in the sea. The spirit, the water, and the blood, bare witness on the earth, and agree in one, that baptism is of an overwhelming nature. I believe when Christ was crucified and experienced the baptism of suffering, that he was bathed in blood from the crown of his head to the soles of his feet. I wish for all to go as Christ went; he is our example and guide. If we follow him, we shall go right, for we read in Revelation, These are they that follow the Lamb whithersoever he goeth; and he saith, If ye follow me, ye shall not walk in darkness.

I have reason to think, that the Apostles all baptized in one way; which was the way that Christ was baptized—and that was, by immersion. In this way, Philip led the eunuch down into the water. Some may say it cannot be, that the three thousand that were converted on the day of pentecost, were baptized by immersion; but the eighty-one apostles, then present, could have baptized the whole three thousand in less than one hour, if they baptized as fast as an old preacher, nearly eighty years of age, that I saw baptize nineteen. Baptism is from heaven, and sanctioned by the Father, Son and Holy Ghost; and is one of the most solemn of all the outward institutions ordained of God; in it we behold the emblem of death, burial and resurrection; and by it we show our love to Christ, in following his example; it binds us to the cross, and reminds us of our public declaration, before witnesses, that we are determined to follow Christ through life.—How often it is the case, that when this ordinance is administered, others are awakened; and thus it proves the effectual means of stirring up the people to seek the Lord. And how often have I heard the dear youth say, in relating their experience, that the first that awakened them, was the sight of one of their dear friends going down into the water to be baptized. A holy solemnity is often felt by the spectators, as well as by the candidate, upon such occasions. We are taught by the Apostle, that baptism is the answer of a good conscience, and not the putting away the filth of the flesh. Then let every one answer his conscience, in the sight of God. If any of my readers differ in opinion from me, as it regards baptism, I ask them to search the scriptures, and see if these things are not so. I sincerely believe, however, that many will get to heaven that never have been baptized; and many, I fear, will come short, who have been immersed.

Some may say, that I have written my views on doctrine for the purpose of building up some party, or sectarianism; far be it from me; for I have a regard for all denominations of Christians; and the stand which I have taken, is to be free from a sectarian spirit, and to

go among all denominations; believing it to be my duty to preach wherever doors are opened. Truth is what I seek after; and nothing but truth will stand.—All the doctrines of men must fall; for the Lord will shake not the earth only, but also the heavens, that those things that cannot be shaken may remain. If I have embraced any doctrine that is incorrect, I am open to conviction, and when convinced that my opinion is erroneous, I shall renounce it.

The education, or acquired knowledge, of which I am possessed, is but small; as I have not been to school since I was sixteen years old; and having been brought up on a farm previous to that time, I had no opportunity to get learning, except about two months in the winter season, from the time I was ten until I was sixteen, at which time I was put to a trade. I was converted when about twenty years of age. At that time several persons, of different denominations, told me I had better join them, and be educated for the ministry; but I had then no evidence that God had called me to be a preacher. So much was said to me, by one and another, about doctrines, that I scarcely knew what to believe, being ignorant of the Bible. Pamphlets, written by different authors, and in direct contradiction to each other, were handed me to read; and ministers, both learned and unlearned, tried to establish me in their doctrine and belief. These also differed in some points, as far as the east from the west. By these means a cloud of darkness seemed, for many days, to be over my mind. I wanted to do right, and to believe right; and if I looked up to those of great learning for information, they differed in opinion so much that I could not be established. One day while at my work-bench, these words came forcibly to my mind—Jesus Christ came to preach the gospel to the poor. Then immediately these thoughts followed: If Christ came to preach to the poor, he preached in that simple language that the poor could understand. I read his sermon on the mount. I thought I understood every word of it. I then read—Christ is the way, the truth and the light, and he that followeth me shall not walk in

darkness. By this time, all that cloud of darkness seemed removed, and I concluded then to take my bible and read for myself. I found I was there taught, He that lacketh wisdom, let him ask of God, who giveth to all liberally, and upbraideth not. And from that day to this, I have never doubted in the least but the bible is a sufficient rule of faith and practice, that the man of God may be thoroughly furnished to every good work; and if faithful and humble, God will give the Holy Spirit to understand the same. I believe if a man is called to be a preacher by his Lord and Master, and has no more learning than a poor fisherman or mechanic, Christ in his wisdom is able to make him as wise as he did those whom he first called, that even the learned shall take knowledge of them that they have been with Jesus.

God works by means, and we must attend to those of his appointment, if we ever expect to get to heaven; and the means he has appointed, is the gospel of his Son. As people differ in their opinions about the gospel, as Elihu said, I will also show my opinion.

First. The gospel is called the gospel of the kingdom, because it came from him who is King of kings, whose dominion is over all in heaven and earth. And this gospel, which he has caused to be proclaimed, will be the salvation of those, and those only, who receive and obey it. The gospel consists of two things, word and power, as the apostles have declared—our gospel came not in word only, but also in power. Those who preach the gospel must have something more than words, if a dispensation of the gospel is committed to them; as the apostle hath said, we have this treasure in earthen vessels, and the power is of God, and not of us. This treasure filled their hearts, not the letter only, but the spirit. And I believe, where the gospel is preached, the hearers feel the effect of the power, whether they obey it or not, and it proves a savor of life unto life, or of death unto death, to all. I do not believe all sermons are messages of the gospel, for we have reason to fear some attempt to preach who have never had a change of heart. The gospel consists of

truth, and if we believe this, we must believe in the Spirit of truth; he that receiveth the gospel, receiveth the truth in the love of it. He that truly preaches the gospel, loves it; and as love begets love, so by this means the sinner's heart is changed by the effectual working of the Spirit of truth, which is like the leaven our Savior spake of in the parable. I might write much more about the gospel, but what I have here written I believe it is essential for all to understand; and my object is, if possible, to benefit my candid readers, that they may know there is a vast difference between the shadow and the substance. The hungry child never can be satisfied with the painted figure of a loaf, however well it may be executed; neither can the child of God be satisfied with such preaching as does not nourish his soul. The plain truth is what I love. There is no way that any man can dress up truth to make it look any better to those that love it. All the flowery language possible will not make it appear any better; it is like the diamond, whose lustre is sufficiently bright without requiring any thing to embellish it. Our Savior spoke with great plainness, that the poor might understand.

Secondly, I was to show in some particulars what was in accordance with the gospel, or in harmony with it.—Now we know harmony in music is delightful, while discord is unpleasant. As much has been said by some about the manner of conducting meetings in the time of revivals, I will here give my views on the subject. And first, as respects females speaking in public meetings, I think they ought to be permitted to do it; and that all are to exhort, sing and pray, as the Spirit operates on the mind; for all that worship God, must do it in spirit and in truth. This I believe is according to the practice of the primitive church, the apostles' order, and according to gospel. But some teachers object to this, because St. Paul has said he suffered not a woman to speak in the church, neither to teach, &c. But let us attend to all that St. Paul has said on this subject, if we would understand his meaning. St. Paul was a man of candor and sound judgment, and knowing that the wom-

an was the weaker vessel, and that Eve was first in the transgression, as he has stated, he wished to show that women were not to govern the church; that as the man was the head of the woman, the right of authority or government belonged to the men. They were to rule agreeably to the word of God. In Genesis iii. 16, God says to Eve, "And thy desire shall be to thy husband, and he shall rule over thee." This shows to every candid mind that the man is to rule and be the head in the affairs both of church and state, as well as in his family. When a woman seeks for this power, she seeks for that which is contrary to the mind of God. We read in one of the ancient prophets, that God said his people had greatly erred, and the women ruled over them. And St. Paul knowing these things perfectly, knew it would not be according to the gospel for the women to rule, therefore he don't suffer them to teach in matters of church government; that if they wished to know about this, they might ask their husbands at home how matters were conducted. I cannot believe that St. Paul meant that women should not speak at all, nor praise God when they feel his good Spirit. If the women are always to be silent in the church, what will my objectors do with the prophet Joel's declaration, which came to pass at the day of Pentecost, according to St. Peter, that "on my handmaidens will I pour out of my Spirit, and they shall prophesy." And St. Paul himself speaks of the women praying and prophesying with their heads covered; and those that labored in the gospel, and Priscilla and Aquilla at a certain time expounded the ways of God more perfectly to some of the apostles.

If women are to be silent in church, then there must be a stop put to their singing; and this is the most delightful part of the worship of God. It can be no harm for a sister to speak of the goodness of God, in the church any more than to sing his praise. If a woman has a gift, she has as good a right to improve that gift as a man; and she has examples in Scripture to support her. Mary first proclaimed a risen Savior; and the woman of Samaria proclaimed Christ to the people in the city; and many men came believers thereby. And so it is at

the present day; many are convicted by the testimony of women. I am glad they are using the privilege granted them by the word and spirit; for, although they have been considered weak, through the strength of the Lord they are coming forth against the mighty. In all the churches in Bristol, in the late revival, God has seen fit to give them the Spirit in a wonderful manner. Also in Providence, and in many other places, God blesses the female part of his worshippers for the good of others, and the upbuilding of his cause. I do not expect the women are in silence in heaven; nor that their number is smaller than that of the men. I expect there will be no difference between them there; but that their worship will harmonize together, and not a jarring note be heard.

Some people exclaim against the practice of converts going forward and kneeling to be prayed for, in the time of reformation, and say it is a popish form; but I believe it to be according to gospel, that every knee must bow and every tongue confess. It is that humiliating act which is pleasing to God; it is confessing Christ before men; and he that is ashamed to confess Christ, in any way that is according to gospel, Christ will not own him before the angels in heaven. Shall a poor worm of the dust think it beneath his dignity to bow in humble reverence before that Being who is the author of every good and perfect gift? Let him realize the higher order of beings that cast their crowns at his feet, crying, "Holy is the Lord God." If the proud sinner is ashamed to bow here, he will have to bow in the great day of judgment; and not a prayer will he then hear, for his poor guilty soul. When a poor, distressed mourner comes forward, in this way, for prayers, every Christian feels to pray for him; and the effectual fervent prayers of the righteous will be heard. Many have been converted on their knees; and some that have said it was foolishness, and they would see the devil have them before they would go forward and kneel in a public meeting, have since come forward, bowed the knee, and been converted. In the town of Bristol, the practice of calling mourners forward, has been attended to by

all denominations; and God, in answer to prayers, has liberated many, while bowing before him. We are taught by Paul, that God, by the foolishness of preaching, is pleased to save them that believe; and that which is to the Jews a stumbling-block, and to the Greeks foolishness, we who are saved acknowledge it to be the wisdom and power of God. The natural man discerneth not spiritual things, for they are foolishness to him. The religion of Jesus is a cross-bearing religion through this vale of tears.

I would now advise my readers to read their bibles, and pray to God for understanding. If you differ in sentiment from others, hold no prejudice against them; manifest towards all a spirit of mildness and forbearance, and remember we are all imperfect. If you have enemies, love and pray for them; seek no revenge, for this belongs to God. In prosperity be humble, in adversity resigned. Receive the blessings of God with gratitude, and use them with moderation. Remember the poor, the sick, the afflicted and distressed, and do them good as you have opportunity.

To young people my advice is, to seek first the kingdom of God and his righteousness. This will prepare you to live happy, and without it you cannot die happy. And although the bloom of health may now be upon your cheek, remember, if your lives should be spared, the winter of old age will soon overtake you; and probably some who may read these lines, will be in their graves ere the present fleeting year is past. Remember it is RELIGION, heaven-born Religion, which alone can prepare you to act well your part here, or meet God in peace hereafter. And O, that all my readers, old and young, may make Mary's choice, and choose that good part which shall never be taken from them.

In drawing towards a close, I would remark, that many things are omitted that I should like to have had inserted in this volume; but I expect, should life and health be spared, to write again for the press. The profits of my books, and what has been given me besides, has been no more than enough for myself and family to live comfortably. And for this comfortable

support I desire to feel grateful to God, whose kind providence has supplied all my wants, and raised me up friends where I least expected to find them. My labors have been great the past year. I have had over four hundred meetings during the year, and I trust many souls have been converted, which is better to me than a salary of thousands. My family and myself have been blessed with health, and I desire to be thankful to God for all the blessings, spiritual and temporal, which he has bestowed upon me. As to the debts which I owe, in consequence of my failure in business some years ago, if ever able I shall pay them. My other debts are small, and I hope to be able to discharge them all. I feel confident that in leaving all to preach, I have done right. I acknowledge I am an imperfect man, subject to frailties, like others, and sanctified but in part; but I trust I can say I love God, and love Christ, and love Christians of all denominations, and love the world of mankind at large, and love my enemies, and love will give all who possess it a passport to heaven.

THE

NARRATIVE

OF

ELEAZER SHERMAN,

GIVING AN ACCOUNT OF

HIS LIFE, EXPERIENCE, CALL TO THE MINISTRY OF THE GOSPEL, AND TRAVELS AS SUCH TO THE PRESENT TIME.

THREE VOLUMES IN ONE.

VOLUME III.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not shall be damned.—..... So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God: And they went forth and preached every where, the Lord working with them, and confirming the word with signs following."—Mark xvi. 15, 20.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him."—acts x. 34, 35.

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PREFACE.

I wish still to thank my good friends and brethren of all denominations, for purchasing my books, as it has assisted in the support of my family. Those who have a belief that God has called me to travel and preach, I shall still expect their favors. Those who read will also remember that my books cost money—that the printer must have his pay, and my children must have bread. The Lord loves a cheerful giver. I am confident that those who read one half will read the other.

I have not been particular in this volume to notice every meeting I have attended; nor have I recorded every minute event from day to day, because it would have enlarged the book so much, that few would have been willing to pay for it. After the commencement of the reformation, I held seven hun-

dred meetings in eighteen months; and among the different orders of people I have been cordially received, and have had some assistance from all. I trust not far from fifteen hundred persons have experienced a hope in Christ that he has changed their hearts, within the circuit which I have travelled during these last two years.

E. S.

NARRATIVE.

CHAPTER I.

Visit Providence, New-Bedford and Taunton—Attend funerals of different persons, &c.

About the 20th of March, 1830, I left my home for Tiverton, to visit my brethren again of different denominations in Providence, and my first meeting was with Elder Cheney, at the house of Deacon Hammond, of the congregation to which the Rev. Mr. Wilson is Pastor. This was a glorious meeting. Many young converts were present, and exhorted their young friends to seek the Lord. I spent eight or ten days in this visit, and preached in the vestries of the Rev. Mr. Wilson's and of the First Baptist meeting-house, at the Methodist meeting-house, and at Elder Tobey's, and attended with and took an active part in the conference meetings of Elders Church and Phillips, at their meeting-houses, and found much spiritual life and light at this time in the churches, and many seeking the Lord. Left Providence the next day, travelled on foot fifteen miles, and staid at Elder Benjamin Taylor's for the night. Found as I supposed sister Taylor near her departure from this world. The image of death appeared to be enstamped on her countenance; her friends concluded she would soon leave the world. She told me she had a great desire to live, on her children's account, and hoped that her life might be continued longer, if it was God's will.

At nine o'clock in the evening she asked me to pray for her. When I had done so, she said to me, "I know, brother Sherman, by your prayer, you have no faith that I shall get well again." It was true I had not faith that she would be raised again to health, but told her

I had faith it was possible with God. She then said, "While you was praying, I got strong faith that I should soon get up again from my sick bed, and be able to walk and to attend to the duties of my family." She seemed happy in faith that this would be the case. She had not then walked a step for I think near three years, not having the use of her limbs at all. But I no more expected to see her raised up to health again, than I expected to see the dead restored to health again, from their graves. The next morning I conversed with some of her friends, who thought she would continue but a few days. I then left the house, not expecting to see her any more, after having bidden her farewell, as I thought for the last time.

I then visited my brethren at Fall River, and returned to my home, and after staying a little over a week, I returned to Elder Taylor's again, and to my astonishment I found sister Taylor walking about house. As she told me before, that she had faith she should be raised to health, I have been fully convinced since, that a person can get faith by the manifestation of the Spirit of God, so as not in the least to doubt their recovery, when to all human appearance they must die. I left brother Taylor's at this time in company with brother Thomas Hollis, for Providence, and we held a meeting at Deacon Hammond's in the evening. This was a very good meeting, many spoke freely, and at the close, fourteen expressed publicly their desire for religion. Deacon H. was very happy, and seemed like good old Simeon ready to depart in peace, and has since gone to rest. To me he was a dear friend, to the church a father in Israel, a lover of all Christians, and kind to all men.

During this visit to Providence, brother Hollis and myself held a number of interesting meetings, together with our brethren of different churches, and all spake as the Spirit seemed to move; and after witnessing some good fruit of our labors and being at the water side several times, where we saw converts witness their love to Jesus, we left Providence, and on the east side of the river we parted. I never felt so unwilling

before to part with a fellow laborer in the vineyard of the Lord. Our hearts were like those of David and Jonathan, and were knit together with the strong ties of Christian love and friendship. O how we ought to prize a familiar friend; but not above our Savior.

My next visit was to New-Bedford, where I arrived at the time of the sitting of the Methodist Conference, and heard some excellent preaching, and was much pleased to see the spirit manifested to that people by other denominations in the place, that their meeting-houses were opened for them to preach in. It is a happy trait of the age in which we live that real Christians of all denominations can and do co-operate together in various ways to promote the cause of our Lord Jesus Christ; and this will account for the fact that there is less of a bitter and acrimonious spirit manifested among these denominations now, than formerly.

The Methodists have been much blest and multiplied in numbers like ancient Israel in Egypt. God turns the curses of men to his people, if they serve him faithfully, as blessings in the end, for nothing is to harm those who are followers of that which is good. At this time I had the pleasure of hearing the most interesting sermon I ever heard; it was addressed to mariners, by brother Edward Taylor. How much good is done by that man's preaching to sailors. Thousands I trust will bless God in the world of glory, that they ever heard the warning voice of Edward Taylor, which was blest as the means of saving them from the shipwreck of eternal death, or sinking in the whirlpool of despair. Since then, the people of New-Bedford have made provision for the gospel to be preached to mariners, and suitable accommodations are provided. Brother Taylor's preaching caused feelings in my heart towards that class of people, which I never felt before, which led me to seek an opportunity to preach to them, before I left the place. Having obtained liberty, at four o'clock the next Sabbath, I preached to a numerous congregation of sailors, on a large ship's deck, then at the wharf, and if I ever had love towards my fellow-men, it was at this time. O how did the blessed Jesus love sailors, when he taught them out of the ship.

The following evening I was requested to preach a funeral discourse to the sailors at the independent meeting-house, a seaman having died, and they wished to show all due respect to his remains. As he was a foreigner, I thought how satisfactory it might be to his friends, should they ever hear of it, to know of the care and attention that were paid during his sickness and death and burial, though in a foreign land, and among strangers. Thus it ought ever to be, as far as circumstances will admit.

While on this visit I formed an agreeable acquaintance with Capt. Kimbold Perry, a Christian of the Congregational order. He took pains to recommend my books to a number of Captains of ships, and made sale of a number of them. This I considered a favor, and hope God will bless him for the same, and bless those that purchased the books, and hope also the books may prove a blessing to all that read them. While on this visit, I held many meetings in different parts of the town, and the manifestations of the Spirit were felt by saint and sinner, and I trust good was done by the same.

At this time I was under some trials in regard to the wants of my family; not that they were destitute, but I feared would be in a short time. I prayed if it was the will of God I should continue preaching, he would open the hearts of the people to help me, for my mind was sinking on this account. One evening after I had tried to preach, a man followed me into the street and said, 'Mr. Sherman, my mind is impressed to duty, as I feel I must give you a barrel of flour.' I inquired into his circumstances; he observed he was able and willing; he believed God had called me to preach, and had called him to do something for the support of my family while I was doing my duty. The next morning a brother gave me an order to a store in the place, to go and take up on his credit as much as I pleased.—I went and took to the amount of about four dollars, in articles which my family would soon need. Then I met in the street my nearest neighbor, who took my things direct to my family, without compensation. This

was of the Lord, but it almost overpowered my feelings. I hope these good friends in deed and in truth, may be rewarded for satisfying my wants at this time.

Before I left New-Bedford, having preached considerably with my brethren of the Second Christian Society, and they wishing my prosperity, being confident the Lord had called me to preach, saw fit to give me the following letter:

New-Bedford, June 12, 1830.

This is to certify, to all whom it may concern, that the bearer of this, our beloved brother Eleazer Sherman, in our opinion, is a man of God, and has been, and still is, very useful in dispensing the Gospel of the Son of God; and we wish, as such, he may be received and esteemed by all denominations of Christians.

Signed in behalf and by order of the Second Christian Church in New-Bedford.

HERVEY SULLINGS,
ABRAHAM GIFFORD.

Not far from this time, I attended a meeting at the Baptist meeting-house in Bristol, being requested some time before by Elder Ross. That Sunday morning, a little after the sun arose in its splendor in the east, all being calm, and nature with beauty shining with all its charms, a large company gathered at the water's side. Sweet songs of praise and prayer were offered to God. Then the minister of the Methodist Church in Bristol, went down into the water with twenty-one happy converts, most all of them young people. Oh, how pleasant the sight—how great the blessing in following the steps of our Redeemer!

After preaching on the Sabbath that day, left and went to Barrington; had several meetings; preached at a friend's house in Seekonk; from thence to Olneyville, at Elder Cheney's meeting-house; from thence to North-Providence, to Elder Loring's—had a good time in preaching to my brethren here. Had a meeting at Mr. Lyman's factory; twelve at the close of the meeting requested me to pray for their conversion.—Not far from this time, on the Sabbath at Olneyville,

I saw a young man in the street who said he had good news to tell me; "the Lord, I trust, has converted my soul;" and he then reminded me of the time, several months before, how I met him in the road in North-Providence, and invited him to go to meeting that evening, which he then made light of, and seemed some angry; I think he appeared as hardened a sinner as I ever saw—but, said I to him, if you will not go to meeting, you remember and read a chapter in the bible. I think it was some of the prophet Ezekiel's warnings to the wicked, and I repeated it, so he should not forget the chapter. He told me, that for some time after, he would be tempted to read the chapter; then, being so hard and stubborn, refuse; but still anxious to read it. Some months had elapsed. One night he was warned in a dream to read the chapter; he accordingly did. As he read, he said it seemed as though it pointed out his case, and powerful conviction seized his guilty soul—had no peace till God for Christ's sake forgave his sins. He, with a number of others, followed Jesus that day in baptism. Let those who read this, take warning, and read their bibles; and you who burn your midnight oil to read novels, and neglect your bibles, remember, the heathen will rise in judgment to condemn you.

Some time when at Johnston, Elder Cheney wished me to attend a funeral with him, at the Merino factory. A young woman had died in a very sudden manner; she was at a funeral the day before, at which Elder Cheney preached at four o'clock—she left near sunset and went to her boarding-place; she took a walk a short distance from the house, well as common; returned to the house, complaining of distress across the stomach or breast; no relief could be gained; at nine o'clock the same evening she died; the next day at four, was in her grave. This was a solemn scene to the young people in that place; none could refain from tears at her funeral. Elder Cheney preached a powerful sermon that day. Her coffin was open at the meeting—the rosy countenance that bloomed but a few hours before, and was tinged with red and white, now appeared

black with the hues of death. O how sudden is death to some—yet for all this, how unwilling are mortals to seek for preparation to meet the stroke. May God set this home to the reader's heart.

Shortly after this, I returned to Tiverton to my family. My wife told me I had that week been sent for several times, to visit a young married man in the neighborhood, that was very sick. I had not been long in the house, when a friend came and said, you must hurry and go, for he is dying and calls for you. When I got to the house and took him by the hand, the lamp of life was so far extinguished I could not make him sensible I had come. In a short time he breathed his last. His friends told me he had prayed for mercy to be granted him a number of times, and even but a little before his death, desired he might hear one prayer from me before he died. His friends requested me to preach his funeral sermon. This young man I had warned six months before, to prepare for death. O how apt we are to refuse the warnings given, till we struggle in painful disease of body; then look back in painful reflection on mispent time, and look forward with awful fears to the approaching judgment.

After attending several meetings at this time in Tiverton, Westport and Little-Compton, I started on my journey to Rehoboth, and attended a general meeting at the Union meeting-house, with my brother ministers. From thence I went to the west of Taunton; preached at brother Abner Bassett's: here I found kind friends, and enjoyed a good season, and trust my preaching while in this place was some benefit to his brother's children. I had a number of meetings at the Baptist meeting-house, and other places in the neighborhood. Good attention to my meetings while here, and kind treatment from the people. While here, was called to attend two funerals, one a small child, and the other a married woman, who died in a sudden manner, and left a number of small children. How dreadful trying it is for a mother to leave her little children, and how trying, also, for children to lose a kind mother. How trying to the husband to lose an affectionate wife;

none can know the grief till they experience it. While in this place, I preached at the poor-house in Taunton; was pleased to find them so comfortably provided for. Mr. Williams, their overseer, and his wife, made me welcome at their house, which made my visits agreeable; and the good attention paid by the poor people to my preaching, gave me satisfaction. One, I trust, if no more, was awakened to seek the one thing needful, and since has that living faith that maketh the poor rich in this world, and the heir to an inheritance in heaven.

I left the west of Taunton on Sunday, at their meeting-house, telling them I had faith that I should soon see a reformation in the east of the town. Called at the village of Whiteton, and at Hopewell had several meetings at sister Betsey Tew's and at brother Solomon Woodward's; my meetings here were crowded, and several manifested a desire publicly to be prayed for, and a large number afterwards, I was told, experienced religion that were then serious. I went on from this place to Raynham; preached at the school-house; put up with brother Moses Swift, a Methodist preacher. From thence I went to Tiverton, to see my family.

At this time I was called to attend the funeral of Hezekiah Groves. This young man was much beloved by all his acquaintance, and dear to his connections; as a moral young man, perhaps none were more so; his disease was a fever, and for many weeks his pains increased daily; his life was continued beyond expectation for near three weeks; every day was expected as the last; very great were his sufferings. But this was not all; his anxious soul longed to be prepared to meet God. His hopes of salvation, which in health seemed to support him, were not sufficient for the dying hour; his soul thirsted for the living God; his language was, "pray for me." A number of his friends visited and prayed with him. His affectionate mother lifted her weeping eyes to heaven for her despairing child. He prays for himself—"O God, have mercy on me, and save my soul." God heard his prayer; the cordial

from heaven is administered—his soul is made happy. "Mother, I am happy—I love my Savior, I love every body—I am now willing to die—all is peace. Mother, read a chapter in the bible." She did so. "How good it reads to me." In this pleasant frame of mind, he left the world. This is to show us, we must be born of the Spirit, in order to die happy, however moral we may be. His funeral was attended by a numerous concourse of people. He had been for some time at work for Deacon French & Sons, at Fall River, who were present at his funeral. They had visited him in his sickness, and prayed with him. They spake of his moral life, while he had lived with them, and that his good behavior had gained their high esteem. So it seemed they had come to mingle their tears with his mourning friends and beloved acquaintance. The righteous are held in everlasting remembrance.

A little time before I left my brethren in Tiverton, I thought I would have a general meeting, if my preaching brethren would attend: to this they agreed. Provision was made by my good friends in Tiverton and Little-Compton, for ministers and brethren from a distance; but it so happened we had a bad storm through the meeting. Yet many attended notwithstanding the heavy rain.

The Elders present were—

Benjamin Peckham	Luther Baker
Hervey Sullings	Benjamin Taylor
William Coe	James Taylor
Richard Davis	John Taylor
Albert Martin	Howard Tripp.

I hope my preaching brethren may be blessed for their pains to come through the storm to attend this meeting. I do think their preaching was the means of good to the brethren. Such meetings are calculated to stir up our minds, where a number of different gifts are improved.

At this time I had a great impression it was my duty to leave my brethren in Tiverton, Little-Compton and Westport, having labored with them most of the time for one year and six months, and having seen a

great reformation in the time. It was trying for me to leave them, and they seemed unwilling I should.—Some had offered their assistance to support me, as long as I would stay. As long as I staid in this place, I had no hard feelings or difficulty with any of the Church or society. My meetings to the last were full. I hope God will reward them for all the favors bestowed on me and my family, especially Elder Peckham and Samuel Sanford, who gave me my house rent and other favors. Also many others did all their duty in helping me when I needed assistance.

When about to leave them, I preached a farewell discourse to a numerous congregation. But not as though I was leaving forever.

CHAPTER II.

Reformation commences in the east part of Taunton, under my preaching, and a large number converted—Reformation begins at Middleborough and Plymouth.

I left Tiverton about the first of October, 1830, to attend my meetings again in the east part of Taunton. I would have the reader understand, that some time in the month of July, this year, I held my first meeting in this place. A short time previous, I preached at the house of my uncle Silas Pierce, in Middleborough.—Brother Enoch Davis was at the meeting, and wished me to appoint a meeting at his house, not far from this place, in the east part of Taunton. I had great freedom in preaching at the meeting at the house of brother Davis. The next day he took me into his wagon, bound to Taunton Green. We had not got five rods from his house, when the Spirit of God came upon me, and gave me an evidence that a great reformation would take place in that neighborhood, and spread in a wonderful manner in every direction, but would in the first place go on to the east. My readers may call me visionary, or what they please, in regard to this;

but the manifestation of God's Spirit is given to profit withal, and to some for one purpose and to some for another; that Spirit is truth, and it reveals truth; if it speaketh to prophesy, it is not to be despised, as saith the apostle. I declared publicly from this manifestation, that a powerful reformation would take place; if it did not turn out so, then they might call me a false prophet. Every meeting from this time became more and more solemn. The truth, I felt convinced, was received, and the effectual working of the spirit of truth became more and more visible, until the fruit of righteousness and peace and joy in the Holy Ghost was known in the hearts of the people. At the commencement of this great and glorious manifestation of God's Spirit, there were a few disciples that felt the living power, and took hold in strong faith as laborers in the work with me. Love and union increased daily with the brethren. The power of God, by his convicting Spirit, came upon the unconverted, and led many to cry for mercy. Old difficulties, that had long existed with some, were removed; those who had backslidden from God, were coming back to their father's house again, and every obstruction seemed removed out of the way,—and for a season the clear sunshine of day shone forth with glorious brightness on the people. Our meetings were attended with increasing numbers and solemnity, until converting grace had changed the solemn countenance to the smiles of heavenly joy. The sharers in this work were a number of them old, as well as the young and middle aged.—Several, from sixty to eighty years of age, professed to obtain a hope in the mercy of God, at this eleventh hour of their time. Some of those old people have, in love to their Savior, followed him in the solemn ordinance of baptism. These old people, since they experienced religion, I have often seen to meeting when they had travelled three and four miles on foot; and many times dark nights and storms would not prevent them. How good religion is to old people; it raises their spirits, because the Spirit of God is a quickening Spirit, operating on the spirit of man so that he some-

times almost forgets the pains and infirmities of old age; and while he holds the spy-glass of faith to his eyes, he brings the heavenly Jerusalem near to view, and shortly his trembling limbs and furrowed face will be changed into the glorious image of the Son of God. One old gentleman, about sixty-seven years of age, and his companion and six children, publicly professed religion in this revival; and several in this place who were profane, and some who too often indulged in strong drink, have since become temperate, but perhaps not so with all. It would take more paper and printing, I fear, than my readers would be willing to pay for, to notice every good meeting in this revival; therefore a short sketch must suffice.

The meeting held on Thanksgiving day, 1830, at the house of brother Samuel Philips, never will be forgotten by numbers. Some had lived to see more than seventy years, yet never before had realized a thanksgiving day until that time; and many young and middle-aged people, also, who had always spent the day set apart for thanksgiving as a day of frolicking or gaming, now met to praise the Lord for what he had done for their souls. If my brethren are faithful, there is a better day coming, when we shall meet in heaven to enjoy one eternal thanksgiving day.

About this time, brother Moses Swift, a Methodist preacher, who had labored with me after the work commenced, and had been the means of awakening some, saw fit to establish a class meeting, as a beginning of a Methodist church and society in the place. A part of the converts joined his class, and the others mostly united with the Christian Baptist church, under the care of Elder James Taylor, who administered baptism to them. Many joyful seasons were had at the water's side, when the snow-storms and piercing north winds have blown. Snow and ice did not hinder the warm-hearted converts from following their Lord in the great command of baptism. Elder McCloth preached and baptized at this time for the Methodist people. The day of his first baptizing, I was present; there was a tedious snow-storm at the time;

we met a little west of the great bridge that separates Taunton from Raynham, near the new works. After singing and prayer, the converts walked into the water as calmly as though it had been summer. Among those baptized that day, were three children of brother Davis, where I held my first meeting. As they were raised out of the water that day, a heavenly smile was on their countenances, while Glory to God was their cry. If these dear children are faithful to God, a more pleasant smile will be seen, and a sweeter sound of glory be heard, when Gabriel's trump shall sound.

From all denominations in this place I have received the best of treatment, by both male and female. While with them, they contributed for the support of my family; for this I trust God has and will reward them. I wish for the reader to understand, that some part of the time after the work commenced here, I visited Plymouth, and was back and forth a number of times. The first time I visited Plymouth to preach this year, I think was in September. I then believed a glorious reformation would soon commence: I will give the reason why I thought so. A union prayer meeting, by three or four denominations of Christians, had taken place; and unless they were all hypocrites, I believed their united prayers would be answered. From the discovery I made in this visit, I believed that I saw some in each denomination that had living and active faith, and their agreement in teaching one thing in prayer would be heard; even if two or three could be found among five hundred. These union prayer meetings, I believe, were the means which God blessed in Plymouth, in starting the reformation. In my third visit to Plymouth, I was at a number of those union meetings; one at the Christian Baptist meeting-house. The Rev. Mr. Freeman was at the meeting, and one more preacher of the Congregational order. Mr. Freeman had considerable to say at the meeting, and I believe felt the power of the Spirit of God to warn sinners to repent. While in the place I went to see him, and had an agreeable visit at his house. He purchased a book of me at the time, and told me he liked the

spirit in which it was written. He asked me at the time to attend their next union prayer meeting, at his meeting-house, which I did. The afternoon before the meeting, I went to the house of the Deacon of his church and drank tea. Then went with the Deacon to the meeting-house, and was asked to take an active part in the meeting, which I did, and we had a pleasant interview. I think I heard brethren of four denominations speak at this time, and believed that the work of God had commenced, and a great work would follow their labors, in the way they had begun. The reason why I put this down so plain, is, that some evil-minded person has told that I never was in Mr. Freeman's meeting-house to speak, in my life. I think this was told by some person that holds prejudices against me, with a view to injure me. If so, may the Lord forgive them. If any doubt the above statement, one man in Plymouth has said, the fact can be proved by a numerous congregation, of different denominations. I have ever wished to be at peace with all men. I highly esteem Mr. Freeman as a man of God, and his church as dear brethren in Christ.

I left Plymouth the next day. Soon after I entered Plymouth woods, a severe storm of rain came on, and I was soon wet through; but I persevered till I arrived at brother Levi Pierce's, which was fifteen miles from the place where I started. Here the poor weather-beaten pilgrim found good refreshments and comfortable lodging. The next day I called at Capt. Nathaniel Staples'. After some conversation, when about to leave, Capt. Staples observed that his wife and two of his nearest neighbors would like to have me preach at his house. I thought if three were agreed, this was a scripture number for the promised blessing, and I must preach. The Captain then said he had no objection; that his house would be free any time I should appoint the meeting. So I left an appointment and went on and attended my other appointment, and returned to Capt. Staples' to preach. A great company gathered, much freedom was manifested, and many were enabled to praise God. Capt. S. now began to

tsink, seeing the great attention at this meeting, it was best to leave another appointment to preach again the next week; which I accordingly did.

I then went on to see my family at Tiverton, over 30 miles, and returned in season to fulfill my appointment at Capt. Staples'. In my absence a heavy rain hae fallen, which made the going bad. The roads in many places were filled with water. About two miles before I reached my meeting, having then rode thirty miles that day in the cold, and was then riding fast to get to my appointment in season, my horse fell, and pitched me off into a mud hole. I fell so hard it was some time before I could breathe. However, I made the best of it.

After a while I got up, and looking behind me, saw that my horse was down on his side, with his head all covered in mud, and apparently nearly dead. After some time I got him up, took him by the bridle and proceeded forward; but had any one seen me in that plight, they would have doubted whether I could fulfill my appointment for that time. I thought the 'perils by land,' of which St. Paul speaks, would well apply to my case. Grateful, however, that my life was spared, I made the best of my way to sister Staples' house. Arrived there, dry clothing and refreshments were furnished me, the people soon gathered, and we had a very good meeting. The Lord has promised to his people, that their strength shall be equal to their day; and I desire to bless his holy name that I have ever found it so.

Capt. Nathaniel Cole was at this meeting, and gave me an invitation to preach at his house. I accordingly gave out an appointment there for the next week, and went on to the east of Taunton; held a number of meetings till Sunday, then preached to a numerous congregation at the house of Enoch Davis.

This was a glorious meeting—a cloud of glory that day overshadowed the multitude, while the streams of heavenly rain watered the tender plants in the garden of grace. At this meeting my wife came, and with her a female exhorter by the name of Rachel Macomber. This young woman was as much gifted as any female

I ever heard. She possessed naturally a good share of confidence, and having a good share of the Spirit of God, she was very bold in the cause of her Master. She spake sufficiently loud to be heard distinctly by all, and gave her testimony with much faithfulness, and I believe her to be a child of God, let others say what they please; and further, I believe her visit was the means of some good. People are sometimes apt to judge too far from outward appearances, and due allowance should be made for early habits and education, and we should remember that none are perfect. Let us have that charity that beareth, hopeth and endureth all things, without which we are nothing.

About this time brother John Taylor came on in this quarter to labor with me. He seemed to be a true yoke-fellow with me for a time, but he was called to go to Wareham and preach. A reformation took place, and since then the church and society have built him a meeting-house, and expect to raise the means to continue him with them. The Tuesday before he left, we were at brother Noah Staples', in Taunton. It was a severe rain storm. Towards night I began to feel it was duty to go to Robert Dean's factory that night, and have a meeting, notwithstanding the rain. Brother John's father seemed to waver a little in the first place, but I told him we must go, for I had faith that we should be blest in going, and one, if no more, would be converted at the meeting. Brethren Noah and Samuel Phillips and myself accordingly started. It never rained harder since the flood, as I know on.—We travelled on foot, a distance of two or three miles, and got there just before meeting began. We had a powerful meeting; one was converted in the meeting and some convicted of their lost condition; and the spiritual rain within the house at this meeting, was as powerful as the natural rain without. How much good is done by strong faith, without which it is impossible to please God.

The third day following I went on to attend my appointment at Capt. Coles. We had an excellent meeting. The old gentleman had for some years belonged

to the Baptist church. He felt somewhat revived in mind, confessed he had not lived at all times as he ought, but then felt to return to God, and had hope in his mercy. His daughter spoke in the meeting, and was very happy; had a most excellent meeting at this time, and gave out to preach the next week, at Deacon Horatio Nelson's and at Samuel Phillips'. Then went to Plymouth and put up for the night at my good brother Hollis's. Conversed with his brother Samuel Hollis and wife; told them the next time I saw them that I hoped they would both have religion. My prayer for them at this time was answered. The next time I saw them, they were both happy in the love of God.

While in Plymouth at this time, I saw more signs than ever that a great revival would take place. My brethren said all they could to persuade me to stay; but knowiug that it was my duty to attend to the reformation in Taunton, and there being some signs of a revival in Middleborough, I felt that I must go, but designed to return soon and preach again to them. Brother Davis said, 'Brother Sherman, I am afraid you will not come.' Although anxious to return to them, I was prevented by the great snow-storm, which entirely blocked up the roads, so that there was no passing for several weeks, which was the cause of my long absence from them.

A little before I left Plymouth, I called to see one of the brethren named Thomas. While in the house, his brother came in, who was a sailor. My heart was drawn out in love to talk to him. He was then about to go another voyage to sea. I warned him to seek the Lord immediately, for the next voyage he went might prove the last. God set it home to his heart—he could not refrain from tears—we kneeled before God together—and I found much freedom in carrying his case to the compassionate Savior. His brother and sister and brother's wife were all melted into tears, to see him so affected; and I am happy to say that from that time the young man sought the Lord with all his heart, and was afterwards converted on board the ship. God preserved his life, and the next time I saw him, which was a number of months afterwards, I embraced him as a brother

The third kind which are named in the Bible is where God speaketh to man in a dream when he sleepeth. This is the language of the Bible. 'Well,' says one, 'I believe God has in old times; but not in these last days.' Did not one of the prophets declare that it should come to pass in the last days that old men should dream dreams, and young men should see visions; and have the last days ended?

God has spoken to thousands in dreams, but they have not taken the warning. Others have heard the voice of God in their dreams, which has been the means of their seeking and finding religion. Both male and female witnesses of this description are found, such as are neither deficient in understanding or education.

My next appointment was to preach at the house of Capt. Nathaniel Cole, near the upper four corners; as I had dreamed I had great freedom in spirit in preaching. After I had closed and set down, the same brother I before mentioned in my dream, got up, and in the same affectionate manner warned the people in tears to repent and seek the Lord. My feelings at this time I cannot describe. I was constrained as it were then to relate my dream to the numerous congregation. Seven persons that evening kneeled, who were under pungent convictions for sin. It seemed as though the heavens were opened while I addressed the throne of grace for them. In three days from this, five of them found peace in believing that their sins were forgiven. One of this number was a respectable young lady. Her convictions were deep—she arose and prayed in the night—was heard, and her soul set free. The next morning I saw the young woman—her countenance was changed, her soul was happy in the Savior's love. This was a blessed morning—all was pleasant and joyful within—although out of the house the snow was in some places seven or eight feet deep. Our affections were raised above, to our glorious Lord, and in the language of the pious Watts we could each exclaim—

"My willing soul would stay,
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

We continued our little meetings every night, notwithstanding the bad weather. How sweet it was at this time to hear the praises of new-born converts. The dreadful storm prevented many at this time from getting to meeting; but bless the Lord, it did not hinder the grace of God from descending upon the little band which then assembled to praise him. I forever desire to praise and thank the good Lord, for this pleasing manifestation of his power, and also that I found so good a harbor as I did, in this dreadful snow-storm, for myself and family. May the Almighty reward Capt. Cole and Capt. Staples, in the day of judgment, for their generous entertainment to me and my family, through the storm, as I was confined for many days at their dwellings. O, my readers, this was the beginning of good days in Middleborough, as it was the commencement of one of the greatest reformations ever known in the town.

One evening I attended a meeting at Capt. Staples' house. Capt. Job Peirce was present at the meeting, and gave me an invitation to preach at his house. At the time of this meeting, it was expected but few would attend, in consequence of the roads being so obstructed by snow, but unexpectedly a large number attended, and God's presence was most solemnly realized. The Baptist, Methodist and Congregational brethren, who were present at this meeting, all seemed engaged in speaking for God, and anxious for the good of souls.—Capt. Peirce and his wife at this time were much engaged in the spirit of reformation, and made me welcome at their house; they prayed for my prosperity in the advancing work of God in the town, and he used his influence and assistance in collecting temporal support for my little family, for which God has in part rewarded him, and the balance, agreeable to promise, will be at the day of judgment.

My next appointment was at Capt. Peirce's hall, in the day time. This was a convenient place for meetings, and Capt. Peirce said I could preach there as often as I wished. At the time appointed, the people assembled at the hall. Elders Briggs and Medbury, of the Baptist churches, and Elder Culliver of the Methodist

church, were present, and manifested a desire that God would continue to let the work spread, and prayed that my labors might be blessed. The sacred flame of God's love appeared to be rekindled in the hearts of his children of the different denominations present, so that a strong combination of power, with united effort, would make the enemies of the cross surrender, for nothing can stand before the armies of the living God when prepared for battle.

Brother Levi Peirce was at this meeting, and gave me an invitation to preach at his house at the four corners of Middleborough, a few miles distant. I went and had a good meeting; I preached mostly to professors, and invited them to prepare, for the Lord was coming in power, and they must be ready for the harvest. I told them that faithful laborers were wanted, and that they must be up and doing. Brother Peirce was encouraged by the Spirit to pray for reformation, and a few others also joined in supplicating Divine assistance. Elder Medbury, their minister, was present, and seemed desirous that God would revive his work in his church and society. Five young converts were at this meeting, who came there with me. They all spake feelingly of what God had done for them.

The next evening I held a meeting at Capt. Cole's; the blessing of the Lord was gloriously felt among us. The next evening I attended a meeting at the house of my brother's widow. I had a little before this time preached at her house, and I was now more than ever convinced that she was anxious for religion, as well as some of her children; and I desire to bless the good Lord for his unbounded goodness, that I have reason to believe my prayers have been heard for their salvation. My brother's sudden death, (a particular account of which I have given in my second volume,) had tended to depress her spirits, and deprive her of all earthly enjoyment; and as she had hitherto been destitute of any other enjoyment, she now began to look to the Lord for help, and he was graciously pleased to grant her petition in this her hour of trouble. Now her drooping spirits began to revive, and instead of looking into the grave of

her dead husband, she could look into heaven to her living Savior, and be united to him as that husband and friend that death could never separate,—one who would be a father to her fatherless children, and who also, according to promise, will support, through every trying scene of this mortal life, those who put their trust in him. By faith in his name, she will at last gain a victory over death and the grave, and a glorious immortality beyond the tomb will then be hers forever. In view of all this, well might she adopt the lines of Watts, and say—

"Give joy or grief, give ease or pain,
Take life or friends away;
But let me meet them all again
In that eternal day."

CHAPTER III.

Further account of the powerful work of God in Middleborough and Taunton.

On the 1st of February, 1831, I preached at Capt. Job Peirce's hall. Twenty-five witnesses, of different denominations, testified that they had heard the truth, and praised God for the joys of salvation they then felt. Twenty-two persons manifested a desire to have religion more than any thing on earth, and wanted all the Christians to pray for them. The next day, while at Capt. Cole's, his grandson came to the house; I soon began conversation with him, and exhorted him to seek the Lord in his youth. He seemed solemn, and I trust never will forget the warning. I then asked him if his father was a professor of religion? He told me he was not. I then said to the young man, 'Tell your father, when you return home, that I will preach at his house, if he will consent. Ask him, and let me know soon.' Capt. Cole then told the young man to tell his father from him, he must not refuse, but open his house to let me preach. The young man told his father he had seen a stranger, who had sent word that

he would preach at his house, if he was willing. I did not know the man, never having seen him to my knowledge. Mr. Cole hardly knew what to think; his house never had been occupied for meetings; but his son said—'Father, it is best to let him come; grandfather says you had better, and so let us have the meeting.' Mr. Cole sent the young man, and invited me to come. Accordingly I gave out the appointment to preach at the house of Mr. James Cole, the next Tnesday. At the time appointed, many people gathered. God gave me at this time the Spirit to pray, and in answer to my prayer the arrow of conviction reached Mr. Cole's heart; he trembled like one of old, but did not say as he did, 'go thy way for this time;' but his language was, 'what shall I do to be saved?' and like Zaccheus, came down, believed and received Christ joyfully. In a few days after, Mr. Cole was praising God, and was as happy a convert as I ever saw. His wife and some of his children were afterwards converted.

About the time of brother Cole's conversion, some Indians went to his house. He observed he had feelings towards them, which he never had before. Oh, yes, dear reader, Christians love Indians and Africans; they love all mankind, as God loves them. Christ loves Indians—he died for Indians—he hears the poor Indian's prayer in the woods. I feel in my heart to love them while I write, and when I pass them in the highway my heart swells with love and pity towards them. But a small remnant are left in this country; a part of that remnant, I trust, are God's favorite children, and fellow-heirs with white men to the same glorious inheritance in heaven. Let us treat them as such, and not despise them. They are a part of God's creation; he planted them on this continent; their forefathers were the rightful heirs of this fertile country: we have their land; let us seek to save the remaining remnant of the natives of America, and God will bless and save us.

The meeting at brother Cole's, was not only a blessing to him and his family, but to many others in the neighborhood. In two weeks from this time, fifteen in the neighborhood experienced religion. There was

a small society of Methodists in this place, and their preacher, Mr. Culliver and his wife, were real friends to me. We had our meetings together; their labors I believe were blest in the salvation of souls. The brethren of the Methodist church also took hold with me,—but the work was of God, and to him be all the glory.

My next appointment was at brother Elias Cushman's. A number were awakened at this meeting. I then gave out appointments to preach at Mr. Dyer Miller's, a Universalist. This was a very interesting meeting; Baptist, Congregationalist and Methodist brethren were present, and spake about the one thing needful. Numbers dated their awakening from this meeting.

My next appointment was at brother Samuel Hall's. This was an interesting meeting. Many dated their conviction from my preaching at this meeting. Brother Hall at this time was much engaged; but since then his wife, I trust, has gone to meet with the blessed in heaven.

I next met my friends at brother Pierce's hall. Some were converted, and others made to feel their lost condition out of Christ. I next attended at brother Andrew Haskins' house, a member of the Congregational church, of which the Rev. Mr. Shaw is pastor. My meeting at this time was for good to many. The Lord was present to bless his children, and to call sinners to repentance by his word and Spirit. In this neighborhood I witnessed a glorious work of God, and experienced seasons never to be forgotten. I will give a brief sketch respecting this work in its first commencement.

Shortly after my first meeting at Capt. Nathaniel Staples' house, when the work of God commenced in that neighborhood, brethren Andrew and Apollos Haskins attended meetings, and were engaged in taking an active part in them. It was gratifying to our Baptist as well as Methodist brethren, that these friends united with us so readily; and they did not come alone, for they brought their children with them, and

they were the first fruits to God in the reformation. Their neighbors also came with them, and some of them were converted. The Lord was pleased to labor with them, and by his presence to encourage them, as he did his disciples on the road to Emmaus. When I afterwards went into their neighborhood, their doors and hearts were open to receive me,—not only me as a servant of Christ, but were willing to receive Christ himself as their all-sufficient Savior, who is willing to save not only them but all others that repent and believe in his name.

My next meeting in this neighborhood was at Mr. Richmond's. This was a wonderful meeting; a crowded congregation assembled, many experiences told, and numbers made solemn by the convicting power of the Holy Spirit. At this meeting, brethren Macomber and Leonard of the Congregational church, and brother Samuel Cole of the Baptist Church, were present, and united as fellow-laborers in the great harvest.—These brethren were true friends, and decided for their Lord. They strengthened my hands, while success was granted to the Israel of God. Deacon Horatio Nelson was at this meeting, and was much engaged for God and the good of souls.

The next morning after our meeting, brother Nelson and myself were at the house where our meeting was held the night before. A little after sun-rise, the room was filled with mourning souls, who had come requesting our prayers for them. The forenoon I spent in going from house to house in the neighborhood, to pray and converse with those in distress of mind. The following afternoon I had a meeting at Capt. Peirce's hall, in the other neighborhood. This was the 12th of February, 1831, at the time of the eclipse, when some stars appeared, which was a little after one o'clock, P. M. Not far from twenty of our number were then under serious impressions of mind. The solemn darkness over the heavens at this time was a fair representation of the feelings of my mourning company, then on our way to meeting. As the moon soon passed from between us and the sun, so the dark mountains of sin

were soon removed from these mourning children of despair and death, so that they were all made to rejoice by the pure sun of righteousness giving life and light to their benighted souls, and warming their hearts with heavenly affections, to shout their great Redeemer's praise.

About this time, a full and solemn meeting was held at the hall. I preached at brother Apollos Haskins', to a very numerous congregation. The Lord at the meeting opened the windows of heaven and poured us out such a blessing, that we could say like David, our cup was full and running over. Both old and young shouted praise and hallelujahs to God, while the angels in heaven rejoiced to see the repenting sinners coming to Christ for salvation.

After this I preached at brother Peter Vaughan's, to a numerous assembly. The groans of the wounded and the songs of the redeemed were heard in this meeting. One man had many prayers to the Lord that night for his conversion; and was enabled to rejoice in the Savior soon after he got home. Some of brother Peter Vaughan's children shared in the reformation.

About this time I attended a meeting with Elder Culliver, at Mr. Abraham Thomas's, some miles distant from brother Pierce's, where I had not been.—This was a powerful meeting. Mr. Thomas's son and a number of others were deeply convicted at this meeting. This was the beginning of a glorious work throughout the neighborhood. A new Methodist meeting-house was shortly after finished and dedicated to God, near this spot, and great additions were made to the Methodist church. I also preached at brother Amos Thomas's, in this neighborhood. At this meeting upwards of thirty came forward and kneeled for prayers. Many of this number looked like criminals under the sentence of death, and as though they had no friends, either in heaven or earth. These despairing feelings were, however, soon changed to those of joy and gladness, while smiles of heavenly joy set upon their countenances, and their tongues were loosened in

songs and praises to their gracious Redeemer. At another meeting in this neighborhood, a few evenings after, fourteen professed to experience religion at one time, while on their knees before God.

I went on to another neighborhood farther to the north-east, and preached at brother William Westgate's and at brother William Shurtliff's. They had some time previous given me an invitation to preach in their neighborhood. In this place were Congregational, Baptist and Methodist brethren. They all united in prayer, exhortation and singing, and one denomination was as friendly towards me as the other, and assisted me and my family. A good work commenced here, and a number were converted and joined the different churches.

From this place I went to another neighborhood, called the Raymond neighborhood. I was invited by brother Amos Raymond, a Methodist. My first meeting at his house was glorious and powerful. A very numerous congregation were present, and all solemn and attentive to hear. The Rev. Mr. Eaton and Elder Culliver were also present. I had great freedom in preaching to sinners at this time. Rev. Mr. Eaton opened the meeting by prayer. After I had delivered my message to the people, Rev. Mr. Eaton, of the Congregational church, bore testimony to the truths delivered, and warned the people to receive them. His exhortation was solemn, and to the purpose. Elder Culliver also spoke feelingly to the people. Then an old gentleman, not far from 75 years of age, got up on the seat and praised God for what he had done for his wife. His head was white with age; but the spirit he manifested convinced that he was a child of God, and sealed by the holy spirit of promise as an heir of grace and bound for heaven. He was about the happiest old man I ever saw, and still perseveres on his way to the port of rest. Many young converts that night praised God for the peace they felt in their souls. At the close of this meeting, twenty-two persons came forward and kneeled down for prayers, and both preachers and brethren tried to

pray for them. A large number in this place were converted; among whom were brother Raymond's children. I have held many blessed meetings at his house and in the neighborhood, and had all that respect and good treatment by brother Raymond's family and others, that I could wish.

A little before this, I had held a meeting at the Academy hall, at the lower four corners, in Middleborough, and the hall was much crowded. Some had been brought on their knees for prayers. The morning after the meeting, I was impressed to go into brother Tucker's store, and tell his young men that attended the store to seek religion, and not grieve the Holy Spirit of God. This was a message in season to them. In a few days they both kneeled for prayers and were converted, and are now dear brethren in Christ. May God reward these young men for their liberality in contributing to my necessities.

My next meeting at the four corners was appointed at the Academy hall. But as half the persons who attended could not obtain admittance, the meeting-house was opened and well filled, and many came forward for prayers, some of whom found relief. I gave out to preach again at the meeting-house. Before the meeting commenced, I went to the house of Elder Medbury, and held a consultation with the Elder and his brethren on the subject of the reformation, and the best method of conducting our meetings. They gave me an invitation to preach at their meeting-house as often as I could make it convenient, and told me they believed that my labors in the place had been blessed of God, and they hoped he would still continue to bless them; that they were willing to unite with me in the good work of the Lord. To brother Medbury and his church I am under many obligations for their kindness. I trust we were workers together with God, according to scripture; and again it is written, "The Lord worked with them, confirming the word with signs following."

I continued for some time to preach in this place

more or less every week, and from thirty to forty would sometimes come out of their pews for prayers, and more or less were converted at almost every meeting. Solemn prayers, affectionate exhortations and sweet songs of praise were heard from young converts, so that our place of worship was indeed glorious to behold, and to many the very gate of heaven. The choir of singers mostly experienced religion during this season of refreshing, and were enabled to sing with the spirit and the understanding also.

CHAPTER IV.

More encouraging circumstances—All denominations open their doors for me to preach, and the word reaches the hearts of many—Reformations commence in seven different societies—Preach at the Methodist and Congregational meeting-houses in Rochester—and at the Congregational meeting-house in Middleborough.

Some time in March, 1831, I was invited by Mr. George Williams to preach at his house in the east part of Middleborough, near the Baptist meeting-house where Elder Samuel Nelson preached until his death; Elder Kimbal was his successor, but he continued but a short period before he was called away by death.—Elder Hubbard was their next pastor, but is now settled in another place. The people at this time were destitute of a preacher. I went at the time appointed to attend my meeting at Mr. Williams's. Some hundreds more were collected than could get into the house. The meeting-house was then opened to accommodate the people, and it was well filled. It was judged that five or six hundred people were present.—It was a solemn season; mourning sinners were gathered from different parts of the town. Some in this place were made to feel the power of truth this evening, and came to a determination to serve the Lord.

Some of the members of the Baptist Church had been praying for some time previous that God would revive his work. I trust their prayers were answered and his mighty power made known through the instrumentality of one the most unworthy of his servants. I felt much freedom in preaching at this time, and thought I saw indications of much spiritual good. At the close of this meeting, a number came out of their pews, and kneeled for prayers. Some old professors seemed to get somewhat into the spirit of revival, and young converts from different parts of the town exhorted the impenitent to come to Christ without delay. The gentleman who invited me to preach, and his wife also, shortly after professed religion, together with several others in the place.

I here became acquainted with Dr. Perkins, a pious member of the Congregational church at Rochester. He was essentially useful as a laborer in the Lord's vineyard and deeply felt the worth of souls. He esteemed all as brethren who served the Lord; he made me welcome at his house, and contributed to my necessity for the support of my family. He invited me to preach in his neighborhood, and did all in his power to promote the good work then progressing. He also invited me to preach in the Congregational meeting-house in Rochester, which I did, and sinners were awakened to seek the Lord at the meeting, and this was the beginning of a little revival in the place. To God is due the glory.

I visited the Doctor's wife in her last sickness. She expressed desires for her neighbors to be converted, and told me that she often prayed for me, that God would continue to bless my labors and carry on his work. She seemed remarkably sustained during her sickness, and in a short time after my last visit, left the world in peace, and I believe she is now in Heaven, praising God.

After my first meeting at the Baptist meeting-house in the east part of Middleborough, many desired me to continue my labors with them, which I did as often as possible, and there was a prospect of a great gathering to the Lord.

My next meetings were at the meeting-house in that place, and at the old Spruce meeting-house beyond, then occupied by the Reformed Methodists. Here I attempted to preach for the first time in this place, but there was but few present on account of the storm; yet, notwithstanding this, it was a good meeting. Some knelt for prayers, who afterwards experienced religion. I was kindly received by my Methodist brethren in this place. Elder Miner was their preacher at this time; he was at the meeting, and took an active part with me, and manifested a friendly spirit. I did not preach so much in this society as I could have wished, for my field of labor had become very extensive.

I went on from this place to attend my appointment at brother Samuel Cole's, in the west part of the town, where I had not hitherto been. The house was crowded, and good attention paid to what was said; some desired prayers. Brother Cole was much engaged at this meeting. We had many interesting hearers, and some experienced religion.

My next appointment was at brother Moses Thomas' house, in the east part of Middleborough. This was a glorious and solemn meeting. I had great liberty in preaching to a numerous congregation. Brother Thomas' son, and Mr. Oliver Gibbs his son-in-law, and two young females then living with him, shortly after experienced religion. Elder Hubbard was at this meeting, and expressed great satisfaction in seeing the work of God revived. Elder Caleb Benson was also present; he was much engaged, and continued to labor with me for a season in this place: I think God has appointed him with the Holy Spirit to preach the gospel.

The evening following, I had an appointment some distance from this place; but I was very unwell—I had become almost worn out, having a bad cold and much troubled with hoarseness. Brother Thomas and his wife said I must not go, but stay and receive medical assistance. To this I agreed. After sunset, I told them we must have another meeting; they gave out word, and more came than we expected. This was a

precious time; I expect to meet the fruit of this meeting in heaven. Some made their last resolve at this meeting, and some that belonged to the house like Esther ventured in before the king, and found the sceptre of life granted them. O how my soul did rejoice, when I heard these dear friends praise the Lord for his great mercy in forgiving their sins. Many joyful meetings I have held with this dear family. I staid with them a short time after I had my first meeting at their house, and soon got better of my cold. I was then enabled to travel my extensive circuit, for reformations were now going on in fifteen neighborhoods.

I hope the Lord will bless brother Thomas and his wife, for their kindness to me while with them, and the favors bestowed upon me, from time to time, when I have needed assistance. Also the Baptist church and society in the place, for their liberality in contributing to the wants of my family. My meetings at their meeting-house were blest of the Lord for the good of many souls, which I hope to meet in heaven.

I held a meeting next at the house of Dr. Allen, a member of Elder Briggs' church. This was a spiritual time; many young converts were present at this meeting, and others who were seeking the Lord. Some from Raynham arose for prayers at this meeting. Several of the Doctor's family, I believe, felt the need of religion, and felt that the Master had come and called for them. This meeting was blest of the Lord. The Doctor was a real friend to me, and was much engaged in bearing public testimony in favor of the Lord, and the welfare of souls lay near his heart. I held many meetings at his house, and all his family seemed gratified at having me preach there. I hope they will find their reward in heaven.

From this place I went to preach at brother Samuel Cole's. Elder Medbury came to this meeting, and Elder Miner, the Baptist preacher at Fall River, came with him. They both took an active part in the meeting, and a very numerous congregation heard with great attention. At the close of the meeting many

arose for prayers, and some of the number gave good evidence of conversion afterwards.

I went on to the neighborhood beyond, and had a meeting at Mr. Weston's. This was a good meeting, and attended with the blessing of God. Elder Kelly, the Baptist minister, was at this meeting, and gave me an invitation to preach at his house. I accordingly gave out an appointment. I went from this meeting to the four corners again, and preached at the meeting-house. I had great freedom in speaking. At the close of the meeting, thirty-two came out of their pews and knelt for prayers before the pulpit. After prayer I saw two young men standing in a pew not far from the pulpit; I felt impressed to persuade them to seek religion; after conversing with them, I tried to pray for them. The next meeting I saw them both on their knees for prayers, and in a short time both were converted and joined the church. These young men have always seemed very near to me, as brethren in Christ. The prayer meetings which we held at the four corners in this revival, were attended with a great blessing—the meetings at sister Miller's, in particular, never will be forgotten. In the time of revival, prayer meetings should never be neglected.

After this, I went into the parish where Mr. Eaton is settled, and preached at the dwelling-house of one of his church. This was an interesting meeting; Mr. Eaton and brother Sproat were present, and took an active part in the exercises. After preaching and several exhortations, a number knelt for prayers; many rejoiced to see the work of God going on. Deacon Sproat and Mr. Eaton gave me an invitation to preach at the vestry-room near their meeting-house. I then made an appointment to preach there the next Thursday evening, at early candle-light.

I next attended a meeting at Mr. William Eddy's; had a numerous company to preach to, some of whom were awakened to seek the Lord. Mr. Eddy was friendly to the cause of religion, and much interested in promoting gospel truth. I have had many good meetings at his house, and preached once at his fur-

nace, to a numerous collection of people. Many young persons dated their first awakening from the sleep of death to this meeting. I felt much gratified in having this opportunity to preach at the furnace; it was in blast at the time, and many of the workmen wished to hear the word of God, but were prevented on account of their peculiar business. Convenient seats were prepared and carried into the casting-room, where we had our meeting. I felt as happy in standing on the ground in this furnace, preaching to the workmen, as ever I did in a carpeted pulpit, with all its costly drapery of silk. Our blessed Lord was not particular about dispensing the bread of life from ornamented pulpits only, but on the mountain and by the sea side, in the city and in the plain, wherever they would hear him, he held forth the simple doctrines of the gospel, and called sinners to repentance.

The furnace-men contributed liberally for the support of my family, after the services were ended. May God reward them for their charity; and I sincerely hope he will bless Mr. Eddy and his family for the favors I have received from them; and I also hope we all shall be melted in the fire of true repentance, and moulded into vessels of mercy, having the image of Christ enstamped upon us, which will fit us for glory.

I left this place to preach at Elder Medbury's meeting-house, the night before fast; after meeting I gave out an appointment for a prayer-meeting the next morning at the Academy hall, it being fast day; this was a very solemn time; about forty persons were present under serious conviction. At the close of the meeting, the mourners were requested to kneel for prayers; when they came together to bow before God, I recognized some of the proudest young men in the place, and beside them knelt several poor blacks. I was led to say, this is the Lord's doing, and marvellous in our eyes. How little these young men thought, a few weeks before, that the time was at hand when they would be seen kneeling publicly before the Lord with poor Africans, and calling upon his holy name unitedly with them, to pardon and forgive them. But this is

the way, my candid reader. The spirit of the gospel brings all on a level, and humbles all in the dust before God; and he blesses all those who prostrate themselves before him, but the proud are sent away empty.

The day was spent in fasting and humiliation before God, but before the evening shades appeared, their fasting was turned into thanksgiving and praise, for they found the Savior, and he liberated their souls from the bondage of sin,—so they had no disposition to fast, but rejoiced with joy unspeakable and full of glory.—One young man this day told me, he had a few days before agreed with his old companions to spend the day at a ninepin-alley, but could now bless the Lord he had no desire to be at such a place; he had taken more comfort at the prayer-meeting in the morning, than he ever took in all his life before. This, my reader, was the effect of being born again—this was the gift of a new heart. When the heart is changed, our affections return to God, and all things earthly pass away.

The following evening I went to fulfil my appointment at Mr. Eaton's vestry; but long before the time appointed, the room was filled, and a great number in the street who could not get in. The Congregational meeting-house was then opened, and soon filled. Mr. Weston being present when I entered the house, expressed to me a hope that my preaching to them might prove a blessing; he and brother Sproat gave me liberty to enter the pulpit. Elders Medbury, [illegible] went into the pulpit with me. Brother Medbury told me he believed there were near a thousand people in the house; they appeared to be very solemn and attentive. I felt a desire to preach the truth in its purity and power to the people, and to clear my garments of their blood, if it was a possible thing. I was sensible I must meet them all at the judgment day, and I was well aware of the responsibility I was under to be faithful to them.

Seven I have been told dated their awakening from this meeting. At the close, I requested all to come into the aisles of the house and kneel for prayer, who felt

willing, and were anxious inquirers after the Savior. Soon the aisles were filled, and many knelt in their pews, so that over an hundred anxious souls bowed on their knees before God that evening. I believe some will bless God in eternity for this meeting. If there is joy in heaven over one sinner that repenteth, what must have been the joy in heaven with the angels that night, when more than one hundred, agreeable to the command of Jesus, bowed in humble penitence before him? And what could grace the walls of a new meeting-house more than to see hundreds of Christians, of different denominations, come together, and the greater part enjoying the spirit of reformation, and more than one hundred new-born souls enjoying the first fruits of God's holy Spirit, and hundreds of others desiring the same blessing?

The place was awful, glorious, sweet,
While we bowed at Jesus' feet,
Angels sung his praise in heaven,
When these mourners were forgiven.

But the better day will come,
Christ will take his children home,
To fill those seats prepar'd above,
Where all is union, peace and love.

I am confident there never were more professors of the different denominations together in the town before, at any meeting-house, and am doubtful whether half of the number ever meet again until the judgment day.—O my dear brethren of all denominations, live to God—live in love, that you may die in peace; then we shall meet in heaven, if we never do on earth.

And my unconverted friends, you and I shall meet again. Many of you have heard my warning voice, while I have tried to preach to you Jesus Christ, and him crucified. Although I may never have an opportunity to address you face to face, I would still call after you. O repent—fly to Christ, who is a refuge from the storm and a covert from the tempest. When so many of your acquaintances and fellow townsmen bowed before God, you might have thought it *beneath your dig-*

nity to bow with them. But Jesus has said, every knee shall bow and every tongue confess. O come down from your lofty seats of pride, and God will bless, exalt and save you. Remember that though the compassionate Savior now invites you, he has said, "My Spirit shall not *always* strive with man." Soon he will be revealed from heaven as the angry Judge, to take vengeance on all the despisers of his gospel.

CHAPTER V.

Reformation commences with both Societies in Tilicut, a part of Middleborough and Bridgewater, and also at Carver—The Congregationalists and Baptists open their meeting-houses for me to preach in.

I now went to that part of Middleborough called Tilicut, adjoining Bridgewater. Had my first meeting at Elder Kelly's house. Several came in the afternoon, but nothing special took place. The Elder wished me to preach at his meeting-house: I did so, but nothing special occurred. I made another appointment, then went and preached in the east part of Middleborough, and preached at Mr. Noah Clark's. This was a powerful meeting; fifteen arose for prayers at the close.—Four of Mr. Clark's children were of the number. Gave out an appointment to preach again at his house; then went to attend a meeting at the school-house, near Dr. Perkins' house. But the building was too small. The females then left it, and occupied a convenient house near. This was a solemn meeting. Many young converts praised God, and old professors were made happy in seeing their children brought to the knowledge of the truth. The next evening I preached at Zachariah Rider's, and we enjoyed the Divine presence. Old saints were revived, Mr. R. felt the need of religion, and young converts were engaged in singing their Redeemer's praise.

I went from this place and preached at the Methodist

meetlng-house in Rochester, on the Sabbath; told the brethren a reformation would ensue; had great freedom in preaching; the brethren seemed to wake up; some manifested a desire for prayers. Before I left the place I gave out an appointment to preach again. Went on to Rev. Mr. Eaton's parish and preached at Deacon Eddy's, where we had a good meeting. The Rev. Mr. Eaton was present, and took an active part in the meeting. I was made welcome by the Deacon and his family at his house. He desired me to preach at his house again. I gave out another appointment, and then went on to the Baptist meeting-house in Tilicut, in the west part of the town, and preached again; but had no special signs of a reformation. Left the next day and proceeded to Carver, Preached at the dwelling-house of Zebedee Chandler, where I trust the Savior favored us with his presence. Thirty-two persons arose for prayers at this meeting, and several exhortations were given by the brethren. Some present had attended our meetings in Middleborough, and were desirous that I should preach in Carver. Lord grant that I may ever feel my entire unworthiness, and my total inability to do any thing unless thou grant the aids of thy Holy Spirit. Paul may plant, and Apollos water, but it is God who giveth the increase. Rev. Mr. Chace was present at this meeting, and took an active part.

The following evening I preached at Tilson Pratt's. This was a meeting long to be held in remembrance. A numerous crowd of people attended with anxious hearts and solemn countenances. Great freedom was enjoyed by many Christians of different denominations.

The next day I visited the Rev. Mr. Chace, the minister of the Congregational Church and Society in Carver. He had invited me to preach at his meeting-house, which I did that evening, to a large assembly. At the close of the meeting, upwards of forty persons arose for prayers. I went home with Mr. C. was made welcome at his house, and received as kind treatment as I should if he had belonged to my own denomination.

I left Carver and proceeded on to Rochester, and preached at Mr. Josiah Bisbee's. This was a good

meeting, and good was done in the name of the Lord. The deacons of the Baptist Church were present (deacons Clark and Cole) who are advanced in life. They observed that they should soon leave the world; but could rejoice to see the young and rising generation coming forward in the blessed cause of religion. Deacon Clark that day reminded me of good old Jacob, when leaning on his staff and blessing his twelve sons. The old gentleman had long prayed to see another revival. His prayers being answered, he felt to bless the Lord and bless the people. At this house there lived an aged pilgrim, by the name of Josiah Bisbee. This servant of Jesus Christ had long travelled the King's highway, and was a man of great experience. I had great satisfaction to see him so much engaged in his old age. The reformation seemed to impart new life and zeal to him. He was often at our meetings, and had always something to say in behalf of his Lord and Master; often telling us of the short time he had to continue on the earth, and his desire of meeting his friends and neighbors in a better world. A few months since, God called him home, to the mansions prepared for him above. He died happy, desiring that all Christians might be united, and a greater work would commence on the earth than ever had been.

Before Jehovah's awful throne,
He's put the shining garment on,
Prepar'd by Christ, his blessed Lord,
The faithful servant's great reward.

Soon after this meeting, I preached at brother Job Pratt's, in Rochester. Many people came together; I had great freedom in preaching. The Rev. Mr. Utley was present, and took an active part in the meeting, several others spoke feelingly, and a number were under conviction, who were afterwards converted and baptized.

I left Rochester to preach at the Central meeting-house in Carver. A numerous congregation, composed of various denominations, attended, and numbers at the meeting were awakened to seek the Lord.

From this place I went and held a meeting in the lower part of a thinly inhabited place, at the house of a Mr. Dunham. Although but few attended, it was a pleasant interview, and several members of the family experienced religion during the revival.

Left Carver to preach at the house of Nehemiah Bennett, in Middleborough. A numerous congregation attended, and a number confessed their desire for religion, while many exhortations were given by young converts.

The following Sabbath I held a meeting at the Long Plain meeting-house in Rochester. Some have dated their awakening from this meeting, and now give good evidence of a real change of heart.

I left Rochester, attended meetings through the week in Middleborough, and Taunton. On the following Sabbath preached to a numerous congregation at Elder Briggs' meeting-house. The house seemed filled with the glory of God. I judged that rising 150 young converts were present at the meeting, and many of this happy number boldly witnessed for Jesus, and praised God for his great goodness and mercy shown them.

I left this place to preach at the Baptist meeting-house near Bridgewater. As I have before stated of having held meetings in this place without any divine blessing apparently attending them, I told the people at this time that I should leave the place the next day, at one o'clock, unless some person in the place manifested a desire to obtain religion, and should hold no more meetings with them. The next day Mr. Philander Alden and wife said to me, "Mr. Sherman, don't leave us yet; we are willing to let you know we want religion, and you must stay and preach at our house this evening, and we will notify the people." I now took encouragement, and had some faith that the Lord would manifest himself in the place.

The next evening the house was crowded. Brethren of both churches met, and after I had preached, they took an active part in exhortation and prayers, and at the close twelve persons knelt for prayers, which were offered for them by both males and females, and a deep felt

sense of the worth of immortal souls was realized by all present. Brother Horatio Alden, of the Baptist church, and brother and sister Perkins, of the Congregational church, together with the deacons of both these churches, were much engaged at this time. Some that were brought to kneel that evening, confessed that from time to time after that meeting, they had been brought to feel their need of a Savior; but the pride of their hearts had kept them from acknowledging it. I told my brethren at this meeting, that we must all take hold and be co-workers together with God, and we should see a great work of his power; and both denominations must unite in the meetings. This I was happily permitted to witness, and for some time this was the case, the Lord poured out of his Spirit in a glorious manner, and within three weeks the whole neighborhood seemed more or less impressed; but very few being left unaffected.

The next evening I preached at David Alden's, and the following evening at Andrew Alden's. At the close of the meeting, twenty-five persons arose for prayers. This meeting was exceedingly solemn.

I then preached at the meeting-house, to a numerous congregation, and was invited to preach at brother Paul Hathaway's. At this meeting the Rev. Mr. Colby attended and took an active part, and treated me as a friend and brother in the ministry, he seemed desirous for the work to increase and spread. I preached that day from the words, "Come over to Macedonia and help us." This was a blessed meeting, and much good I trust was done. Many desired prayers at the close of the meeting. Several of brother Hathaway's children shared in the reformation, and are now living devoted to the Lord. I was informed that in fourteen days from the time the first person experienced religion in this place, upwards of seventy professed to indulge a hope in the pardoning mercy of God. It seemed to me at first, that this was one of the most unpromising fields I had ever worked in; but God soon appeared to vindicate his own cause, and the work of conversion in his hands was infinitely easy—soon the mountains were brought

low, the vallies were exalted, and the rough places made smooth.

"Great was the work, my neighbors cried,
And own'd thy pow'r divine;
Great was the work, my heart replied,
And be the glory thine."

From this time I continued to visit this people for more than eight months, and preached in both societies: I also held meetings with them at their private houses, and was cordially received by them. They also contributed for the support of my family.

After this work commenced, and a large number were converted, the Baptist church sent for Elder Stephen Nelson, to come and labor with them in this great work; he came and baptized a number. He continued but few weeks with them, and was succeeded by Elder Niles, who also baptized several. I think his labors were blest.

About the first of June, I received an invitation to preach at the Universalist meeting-house in Halifax. I accordingly went; the people of all denominations attended, and the house was well filled. I had great liberty by the Holy Spirit in preaching, and have reason to hope that the meeting was blest of the Lord. A number dated their awakenings from this meeting, and some of the number whom I have since baptized, testified to the truth of what they then heard. The members of the Universalist society contributed at this time for my temporal benefit. I held several meetings with them, and was cordially received by Mr. Lion, a Universalist, and brother Horatio Thomas, a Baptist. I also held a number of meetings at the Baptist meeting-house in Halifax, and trust some good attended my labors with them; I was received in a very kind manner by Elder Handy, and the members of the Baptist church.

After this, I went to attend an appointment in Middleborough, at a place called Miller's woods, which was a pleasant grove, where several hundreds collected together. It reminded me of the time when our Savior was on the earth, and preached to the multitude

with nothing but the green earth for a carpet, and the clear blue sky of heaven for a canopy—and *his* glorious doctrine was like the refreshing rain on the parched earth, bringing forth, in the hearts of his hearers, that blessed shoot, which, by the aid of the Holy Spirit, would soon spring up into light and life. No wonder that the astonished multitude said, "Never man spake like this man."

At the close of this meeting I reminded my Christian friends, of the different denominations present, of our Savior's sufferings in the garden of Gethsemane, when he no doubt knelt on the cold ground, and as he prayed, the bloody sweat rolled down his cheeks, and in agony and distress of soul he wept for the sins of the world. In view of this, I thought we all ought to kneel on the ground and pray. Not far from one hundred professors of religion came forward and knelt, and about fifty mourners also. We then prayed the Almighty God to pardon and forgive us. This, my readers, was a solemn time. I hope, if I ever am counted worthy to bow before the throne of God in heaven, to be attended by the same company, and then we shall see God as he is, and enter upon an eternity of happiness. And you, my dear reader—oh, are you preparing to meet Christ in heaven? or does his dying cry, 'turn unto me and live,' still plead in vain?

I held many blessed meetings through the season in this grove, and while young converts and old pilgrims have united in singing praises to God, the birds in the grove have made the air vocal with their songs of praise.

How pleasant was this grove,
When Christians here did meet,
And mourning sinners low did bow
Their heads at Jesus' feet.

How sweet the songs of praise
That echoed through the grove:
It was, indeed, a sacred place
Of joy and heavenly love.

The glorious sound of Gospel grace
Did cheer each fainting soul;—
Here Jesus show'd his lovely face,
And made the wounded whole.

CHAPTER VI.

July 4, 1831, *preach at Carver—Remarks on the day—Account of my Ordination.*

The fourth of July, 1831, I attended a meeting with my Congregational and Baptist brethren, at the Central meeting-house in Carver. The Christians in Carver concluded, some days before, that it was best to spend the day in worshipping God. I think this was a very proper resolution. Christians of all denominations ought to regard the fourth of July as a day of prayer and thanksgiving. It is the Governor of the Universe that has made us an independent nation; to him we are accountable for our national blessings. If the God of Armies granted victory to our forefathers through the instrumentality of George Washington, to whom are we indebted for the blessings of our independence? And further, what nation under heaven is under greater obligations to God, than we are, for temporal mercies? Shall we, then, spend the day in dissipation, and every kind of licentiousness? The sin usually committed on this day, has been great, and has risen up before God like the wickedness of Sodom; it has been enough to draw down his judgments upon us as a nation. He has borne long with us in this way, and let us consider and not abuse his long-suffering.—Turn to the language of Jeremiah, and let us give heed to the warning therein set forth against an unrighteous nation: ch. xviii. 9, 10, 11; "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good."

This is the warning voice of the High and Holy One that inhabiteth eternity. Shall we not regard the warning, and pray God to forgive the iniquity which has been committed in his sight on this anniversary of our nation's freedom? Let us regard the day henceforth to the Lord; let us say, this is the Lord's day, and we will enter his courts with thanksgiving, and with songs of joy and praise.

Many young people that attended public worship that day, as well as aged people, observed to me, that they never before devoted that day to the Lord; and they never celebrated it in a more satisfactory manner. Let candid, reasonable men look back since the declaration of independence, and consider the lives that have been lost, and the cripples that have been made, by the vain and silly practice of discharging fire-arms; let them consider the evil which has arisen from intemperance,—the murders, and fightings, and loss of property by gambling, and of health by dissipation—let them mark the widow's tears for the fate of an intemperate husband, and the father's anguish for the excesses committed by a profligate son—and let them think of the blasphemy committed against the holy name of Jesus of Nazareth, and the sin and wickedness that has otherwise been indulged in on this day; and then let them say, if such an observance of the day is either acceptable to God or advantageous to the nation. Hundreds of souls have not only been instantly sent unprepared to meet their God, by this way of celebrating the day, but the seeds of vice have been sown in the souls of thousands, which has forever blighted their prospects in this, and the world to come.

In this view of the subject, ought not every minister of the gospel to raise his warning voice against such a celebration of the fourth of July? and ought not every magistrate in the land, to use his influence in assisting to stop the misery and crime which generally follow the abuse of this day? If the poor souls that have thus been lost, could be permitted to leave their abodes of darkness, to visit us again, they would warn us to regard the day as the Lord's, and tell us to profit by their example.

I went on from this, and preached at brother Atwood's, in Middleborough. Several were serious at this meeting, and afterwards experienced religion. I next went to Eleazer Alden's, in Bridgewater; here I had a good meeting, and trust many Christian hearts were made to rejoice in the love of truth. I held a number of meetings at this house, and received some temporal support from the family, as well as their prayers and good wishes for my support. I hope they will find their reward in heaven.

I continued to travel from one town to another, holding from twelve to fifteen meetings each week, until August; and wherever I went, I saw the wonderful displays of God's power in the conviction and conversion of sinners.

About the first of August, a number of persons in Middleborough, in different parts of the town, wished me to be ordained and baptize them. This brought some trial on my feelings in regard to duty; but after taking the subject into consideration, and reflecting that for several years I had often been requested to be ordained, so that I might baptize, I became satisfied that it was my duty to go forward—not that I thought a commission to preach and baptize was from men, or that being ordained of men would qualify any person to preach. I believe that nothing short of the anointing of the Holy Spirit is sufficient for this qualification, and that the outward act of ordination is no more than an acknowledgment of a man in a public station to which the Lord had called him.

Upon this conclusion to go forward, if my brethren saw fit to ordain me, I appointed a three days' meeting, to commence the 9th of August, in Middleborough, my native town. The meeting was held in a large grove, on a hill east of what is called the Assiwamsett pond, a spot of ground which I had selected some time before; it was owned by brother Elias Cushman, who willingly granted me the privilege to have the meeting there. The Monday previous, my Methodist and Baptist brethren, and other friends, assisted me in preparing seats, and erecting a stand for the

preachers. In front of the stand seats were prepared for the singers; and back of them, accommodations were made for fifteen hundred people.

The next day, Tuesday, was cloudy and some wet in the morning. About nine, the clouds began to disperse—the forenoon was spent in prayer and exhortation. In the afternoon about five hundred people were present; a sermon was delivered by Eld. James Taylor.

On Wednesday, the second day, we met at eight o'clock in the morning, for prayer and exhortation; the spirit of the Lord was gloriously felt by hundreds of happy converts. About one hour had past in solemn prayer and praise, every heart seeming warm with holy love, when, all at once, a shower of rain unexpectedly fell upon the congregation, accompanied with a sudden gust of wind. For about fifteen minutes it rained as hard as I ever witnessed, so that every person was as wet as they could be. When it first commenced, the people seemed disposed to remain; but as it increased, a few fled for shelter to the nearest house, but in vain—for before they reached it, they were wet through. Immediately after the shower, the sun shone out brightly, and our services continued; many staid through the day, without shifting their clothing. Some young ladies had their paper bonnets ruined, they not being prepared to withstand the storm. This led me to think how important it was to have our spiritual garments prepared against the coming of that day, when the Lord will be revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ. In the case of the three righteous men in the burning fiery furnace, we have an assurance, that when that awful day shall come, if we are prepared with robes of righteousness, we shall escape unhurt.

During the shower, praising God and giving glory to his dear Son, was heard from old and young; and the Holy Ghost came down like the powerful rain on the people. At half past ten o'clock, a sermon was delivered by Elder Martin Cheney, to the joy and comfort of all Christians. At two o'clock in the afternoon, a

sermon was preached by Elder James Mackenzie, to the great satisfaction of the different denominations present: the congregation was supposed to be near two thousand. After the sermon, exhortations were given, and songs of praise were heard. At the close, I was called forward to be examined, by a Council of Elders and Brethren, in regard to my being ordained. After examination, the Council agreed that I should be publicly set apart, the next day, to the work which the Lord had called me to perform—to preach to all denominations and to all the world, wherever I should feel it duty to travel, and doors were opened to hear.

The next day we met on the ground, at 8 o'clock, for prayer. At ten, a sermon was preached by Elder Joseph Blackmarr, another by Elder James Taylor, and another by Elder Luther Baker, which ended the services for the forenoon. The three successive discourses were heard with great attention by the congregation. In the afternoon, at two o'clock, we met again. It was judged that three thousand people were present, and I should think five hundred of this number were new converts, who had experienced religion that year, and a great part of them were my own town's people. At the commencement of the meeting, all denominations were requested to join in a song of praise to God. It was solemn and pleasing to see them all uniting in one band, and raising their voices in honor of Him who sitteth upon the throne both now and forever. I hope to meet that choir of singers in heaven, where we shall join in sweeter notes of praise to God and the Lamb. After the hymn was sung, Elder Tobey, of Providence, addressed the Throne of Grace in solemn prayer, and then preached the ordination sermon. He spake loud and solemn, so the multitude should hear, and with a great measure of the Holy Spirit. Every eye seemed riveted on the speaker, and every countenance showed the interest that was felt in hearing the glorious gospel. Christians might have said with propriety, the place was solemn as judgment, and, in a measure, glorious as heaven. At the close of this interesting sermon, I was requested to come forward on the stand and kneel

before God, and in the presence of angels and the multitude before me, to be publicly set apart as a servant of Jesus Christ, to preach his gospel. I felt as it were to shrink into nothing before God at this time, and felt myself less than the least of all his servants; and the language of my heart was, 'who is sufficient for these things? I am nothing but a poor worm of the dust—Christ is all; he is able to uphold the worm, and overturn mountains. However poor and mean the earthen vessel may appear to the eye of mortals, yet an excellent treasure may be concealed there, which is not of man but of God. The precious diamond is found in the coarse lump of earth, and Christ calls whom he pleases to bring to light the treasures of his kingdom. No matter how poor and mean the servant, if he have tidings which are good from the king, those tidings are to be received, and the servant that brings them.

The ordination prayer was offered by Elder James Taylor; laying on of hands, by Elders Mackenzie, Baker and Blackmarr; right hand of fellowship, by Elder Blackmarr; charge, by Elder Baker; concluding prayer, by Elder John Taylor; benediction by the candidate, after singing.

Thus ended one of the most interesting meetings which all denominations acknowledged they ever attended. The denominations which took an active part in these meetings, were, Christian Baptist, Calvinist Baptist, Freewill Baptist, Congregationalist, Episcopal Methodist and Reformed Methodist. The Elders who were present from Newport, Providence and other places, told me they never witnessed greater attention and solemnity at any meeting. Some experienced religion, and others were convicted of sin.

As provision was made by friends and brethren of all denominations, in Middleborough, to entertain my ministering brethren, and others from a distance, I take this opportunity to tender my thanks for their kindness; and I sincerely hope that God will reward them in the day of his coming, when we all shall meet to celebrate his praise world without end. I feel under particular obligations to brother Elias Cushman, and

his nephew Elias Cushman, of the Baptist church, who entertained a large number of my Christian friends. Since the meeting, our aged brother Elias has gone to that world where I trust he receives the smiles of his Savior and a rich reward for all his labors here below. To me he was a true friend, but I am conscious my loss is his eternal gain.

The following is a copy of the Certificate I received after my ordination:

To all whom it may concern.

This is to certify, that brother Eleazer Sherman was ordained to the work of the Ministry, as an Evangelist, August 11, 1831, by the following persons, and we recommend him to all the Christian communities as a worthy brother in Christ, and pray that success may attend his labors.

JOHN TAYLOR, } *Ordaining*
JAMES TAYLOR, } *Committee.*
JOS'H BLACKMARR, }
ZALMON TOBEY, }
MARTIN CHENEY, } *Assisting*
JAMES MACKENZIE, } *Brethren.*
LUTHER BAKER, }

CHAPTER VII.

Visit Plymouth and Plympton—Of my first baptizing—Revival at the four days meeting in the village of Matiquoisett—Visit West-Bridgewater, Hanson and other places, where the Lord manifested his presence—Reformation in Freetown—Remarks on the death of Capt. Philip Chace.

The evening after my ordination, I went with brother James Mackenzie to the four corners in Middleborough, and heard brother M. preach at Elder Medbury's meeting-house; afterwards went with him to Plymouth, and had some good meetings together with our brethren.

While in the place I visited Elder Conet, at his house; conversed with his son on the subject of religion. He seemed at the time somewhat anxious to be brought into Christ's kingdom. I had such love for him, that my prayers were offered a long time for his salvation. Elder Conet gave me an invitation to preach at his meeting-house on Sunday afternoon. I had great freedom in preaching, and found great additions had been made to their church since I saw them; and not only to that church, but also to the Christian, Baptist and Congregational churches, the latter under the pastoral care of the Rev. Mr. Freeman. I felt greatly to rejoice to see so many new-born souls. In Plymouth, on the following Monday morning, I parted with my beloved brother James Mackenzie. He went on to Newport, to take care of his little flock, and I went and held a meeting at brother Joseph Sampson's, in Middleborough, where I have had many good meetings, and trust God has made me the instrument in the conversion of brother S.'s son, whom I greatly love in the Lord; and I hope his father has felt more since I began to preach at his house, than he ever did before in his life. Although he makes no open profession, yet I believe both him and his companion to be the companions of the church, and will follow the church to heaven. For king David hath said, the King's daughter is all glorious within. She shall be brought to the King with wrought gold of needle work, and the virgins who are her companions shall be brought with her. The King's daughter is the church militant; her garment is the robe of righteousness; her companions are virgins; it means those good people who never come out to join any visible church on earth, but are friends and companions and lovers of the church; they follow after the church, and are willing to do their part in supporting the church, and love to be in her company. They are such as are not offended in Christ; of such Christ himself said, they are blest, and many there are all over Christendom, that when the Bride shall make herself ready, her companions will enter with her to the King's marriage feast in heaven.

An amiable young lady living at brother Sampson's was converted, is a living Christian, and is faithful in exhortation. I also held meetings in this neighborhood at brethren Shaw's, Pratt's and Fuller's, all members of the Congregational church, and it is believed some were awakened at every meeting. Brother Fuller's children, I trust, were awakened by my preaching, and they seem as near to me as my own children.—Brother Fuller and his wife I esteem as the excellent of the earth; they love their brethren of all denominations. When I preached at the meeting-house in Carver, their little son, aged ten years was present, was struck under conviction, and when he returned home, as I have been informed, he exhorted his brothers to seek the Lord. He was afterwards converted, and I baptized him. He soon began to pray in the family, and is much gifted for so young a child. His exhortations and prayers have often caused the tears to start from eyes unused to weeping. If he continues faithful, and his life should be spared, I think God will call him to preach his gospel.

I left this neighborhood and preached at the dwelling-house of Joshua Eddy, Esq. Had a numerous congregation, and enjoyed much freedom in delivering my message. Found many witnesses for Jesus, old and young, who arose and bore witness to the preciousness of the cause. There were more present than could be seated in the house, many were about the door and at the windows, and the season altogether was one never to be forgotten. Our young brother Stillman Fuller, spoken of above, was present, and exhorted sinners in the most engaging and affectionate manner, to come to Christ and live. Well might we exclaim, "Out of the mouths of babes and sucklings thou hast perfected praise."

I next preached at Deacon Eddy's, then at brother Atwood's, and went from thence to Plympton; held a meeting at a friend's house; one of the family shortly after experienced religion. The Rev. Mr. Dexter attended, took an active part in the meeting, and was friendly, and I believe is a good minister of Jesus

Christ. I discovered at this time, on seeing so many arise for prayers, that a reformation would soon take place in the town.

I preached afterwards at the house of Mr. Wright, near Plympton meeting-house. Mr. W. experienced religion. Soon after, I met the people again at their meeting-house. The Rev. Mr. Eaton preached, and I afterwards addressed the meeting. The Lord wonderfully blessed the four days meeting in this place, so that much fruit abounded to the honor of divine grace.

Left Plympton and preached to about five hundred people, in brother Abraham Caswell's orchard. This was a glorious meeting. My good brother Pratt, from Bridgewater, who has labored much with me in different places, and been very useful in the cause of Jesus Christ, was present. He commenced preaching this year, and I hope God may grant him abundant success. Christians from different towns and of different denominations assembled at this meeting, and the sweet songs of praise from young converts never will be forgotten.

Sept. 4th, I attended a meeting at the Baptist meeting-house in the East parish in Middleborough, and preached, after which I baptized, for the first time. This was the greatest cross I ever took up in my life; but in the discharge of the duty I found a blessing as great as I ever experienced; and could say if my Redeemer should descend from heaven again, I should rejoice for him to find me doing my duty in baptizing his humble followers. I have never seen the time since, but I always got a blessing in attending on this ordinance.

Sept. 8th, preached at brother Francis Wood's, in Middleborough, after which I baptized a number of young persons, whom I hope to meet again on the other side of Jordan; and where, notwithstanding my unworthiness, I hope to receive the approbation of my Savior; and to rejoice with these dear converts around his throne forever.

"These lively hopes we owe
To Jesus' dying love;
We would adore his grace below,
And sing his praise above."

Near the last of the month I preached at the same place, and baptized some of my own name and kindred.

I afterwards attended the four days meeting at Mattapoiset village, in Rochester. A revival commenced on the second day of the meeting. In the evening several cried aloud for mercy in the meeting-house, and continued their cries until they found peace. The next evening the meeting was still more powerful, and those under distress continued their cries till 2 o'clock in the morning, and the most of them professed publicly to find peace in believing and joy in the Holy Ghost, which made them happy in God. But some thought there was too much confusion in the meeting. But if sin causes the sinner to feel such distress here, what must must be the piercing cries in the dark prison of hell, when all the ungodly shall suffer the vengeance of eternal fire?

The Sunday following, seventeen happy converts were baptized, and the next Sunday I baptized five more in the village. A person observed to me he did not think God required people to go into the water, and suffer so much with the cold, and undergo so much with fear. (It was a windy, unpleasant day.) I replied to the man, I want you to get near me when I lead the candidates into the water, and see if you think they suffer with fear or cold, as much as you imagine.

We met at the water side: a dear brother gave me his hand to go into the water, that I did not expect would go forward that day. But when he came to the water, his love was so great to his Lord and Master, he wanted to follow him in this holy ordinance. He had not brought from home any change of dress, and when he came out of the water, he told me he was blest in going forward, and should return to his home without changing his clothes. The other candidates were mostly young females. When I led them into the water, they met the waves with a smile, and went down and came out singing. I discovered no fear or suffering, but on the contrary, they felt to rejoice and give glory to God. It is

not heat nor cold that should hinder us from duty to our blessed Lord; and if we in love to him do our duty, he supports us through all, and makes our way pleasant. We read, that it is the willing and the obedient who eat the good of the land; and that wisdom's ways are ways of pleasantness, and all her paths are peace.

I preached about this time at brother Alger's, in West Bridgewater. Brother Swift, a Methodist preacher from Rochester, went with me. We had a good visit at this place. I preached at the Baptist meeting-house; had a free time, and good attention was paid by a large congregation. Brother Smith preached in the evening. At this meeting I felt deeply impressed to exhort the people to seek the Lord, and tried to be faithful. The next morning met at the school-house for a prayer meeting. A number of the Baptist brethren were much engaged.

Left another appointment, but the bad weather and the distance to travel prevented my going. About this time I preached at brother Alpheus Leach's, in South Bridgewater. The Rev. Mr. Gay was at this meeting, took an active part, and manifested friendship. He is an orthodox Congregationalist. A number were added to his church about this time. I held a meeting at Capt. Benjamin Snell's, while in this place, and had an attentive audience to hear and enjoyed much freedom in speaking.

I next preached at brother Butterworth's, and from his house proceeded to the bridge in Bridgewater, and baptized a widow woman who was awakened the first time I preached at the Universalist meeting-house in Halifax.

Left Bridgewater and preached at the Long Plain meeting-house in Rochester. Several knelt in the house with me for prayers. One of them was a young man who attended a store in the east part of Freetown. He was very anxious I should preach in his neighborhood. I told him I would when the Lord should open the way, and if he was faithful, God would bless his labors and answer his prayers; and that he and his neighbors would be converted. I saw him again at a meeting at the

school-house in Middleborough, where I preached. At the close of the meeting he knelt again with me, and as a poor penitent prayed for mercy for nearly an hour. He soon after found relief, and is now a valuable brother. A good work of the Lord soon commenced, and spread through his neighborhood. About this time, brother Bartlett Cushman's labors were much blessed in the place, for the good of many.

Soon after this, I held a meeting at the widow Nelson's, in Middleborough, which was very interesting and glorious. Many were quickened and enabled to rejoice in God their Savior; while many poor sinners were brought to feel their true characters, and their need of an interest in the atoning blood of Christ. One young man was so much distressed, that he cried aloud for mercy, and found comfort to his despairing soul the same evening.

I went on from Middleborough, preached at brother Samuel Keith's, at Bridgewater, and had a good meeting. Brother K. and his sisters experienced religion in this reformation, and joined Mr. Colby's church. Mr. C. was present at this reformation, and was much engaged.

Left Bridgewater and preached at Deacon Solomon Thompson's, near Halifax. At the close of this meeting, a young man came and asked me to pray for him. We knelt before God in the presence of the people, that God would shew himself merciful. The young man staid at the house with me, through the night. About 12 o'clock, he found peace with God through the Mediator's blood, and was so happy that he praised the Lord through the remainder of the night, and early the next morning returned home, to tell his friends what the Lord had done for his soul.

The next day I had a meeting at brother Amasa Alden's, in Bridgewater. A number desired prayers at this meeting, and the solemn presence of God was felt by all present. A little before I left brother Alden's, I knelt with a young woman, who was in great distress of mind, and prayed to the Lord that she might soon find peace to her troubled soul. We then left to go to Elder

Kelly's, to attend a prayer meeting. Soon after the meeting began, this young woman's countenance was changed to smiles of heavenly joy, which caused great joy to all present. 'Glory to God' filled the house.

Soon after a young man arose and said, "I did not do my duty last evening, when my cousin went forward for prayers; and I this day came to a determination to make my feelings known the first opportunity; and this night I confess before God and you that I am a sinner, and I desire the prayers of all Christians that I may find forgiveness, and have my heart changed." He soon after experienced religion, and arose and gave glory to God for what he had done. These two young people who found peace in this meeting, were highly respectable persons, whose education and piety bid fair to make them valuable members of the Baptist church, to which they belong. About forty publicly praised the Lord at this meeting, nearly all of whom were young converts belonging to the two societies in the place. Almost every person present arose for prayers at the close of the meeting.

Elder Kelly wished me to preach for him at this time, at the Baptist meeting-house in Hanson. I agreed to go, and arrived there on Sabbath morning, of the day appointed. As I entered the town, I inquired the way to the Baptist meeting-house, of a young man whom I met. But through mistake was directed to the Congregational meeting-house. The people had mostly assembled. I went into the meeting-house, proceeded into the pulpit, and gave out a hymn to be sung. Soon the Rev. Mr. Howland came into the pulpit. I never saw him before, but concluded he was a preacher, which led me to inquire, and I soon found that I had got into the wrong house! Mr. Howland said he should like to have me stay, but as the Baptist people would in that case be disappointed if I did not preach for them, I declined; I then explained to the congregation the mistake, owing to my having been misdirected. I afterwards learned that the young man of whom I inquired was hard of hearing. If the minister had not come in as he did, I should have proceeded farther in the services.

I then started for the Baptist meeting-house, and found the people waiting to hear the stranger. I have reason to bless the Lord that he granted me unusual freedom in preaching this day, and I have since been informed that some were awakened at this meeting to seek the Lord. I was kindly received by the brethren, and found a number of devoted and persevering Christians.

On Tuesday the 11th of October, after preaching to a numerous congregation at the dwelling-house of William Eddy, in Middleborough, we repaired to the water side, and near his furnace I baptized five young persons, and hope through the mercy of God to meet them again in heaven.

Left Middleborough to have a meeting at Benjamin Tucker's, in Bridgewater, where I trust we had the presence of him who dwelt in the bush. The Lord in a wonderful manner blessed this dear family by the riches of his grace, in the time of this revival; and I hope God will reward them for the temporal favors they have bestowed on me, as a laborer in God's vineyard, as well as all others who have assisted me.

In November, I held a meeting at Capt. John Wood's, in Halifax. Many were present, and a large number arose for prayers; my desire is, that Capt. Wood, his family and neighbors may all find the pearl of great price. I held a number of meetings at different houses in the place, and was made welcome at their dwellings, and should like to mention all the meetings I attended, and recount all the encouraging circumstances which attended them; but it would swell this work to an inconvenient size, so that I must necessarily curtail it.

In the month of December last, while the snow lay deep upon the ground, and the piercing north winds blew keenly, I felt impressed to go to the four days meeting in Abington. I obeyed the call; rode to Halifax from the east of Middleborough; called on Elder Curtis, who took me to his house in Abington, near by the meeting; had suffered much with the cold on my journey, having rode that day 22 miles. After getting

some refreshments, and my spirits somewhat revived, finding an agreeable family and a good fire, I went to the meeting-house, and took a seat on the east corner. After the sermon I arose, feeling as though I had a message from God to the people. Every eye was upon the stranger, for all were strangers to me, excepting two of the Elders. Two days of the meeting had passed, and some of the preachers had gone home. The welcome reception I received from Elder Hall, and the expressions of good will towards me by the Deacons and brethren of the church, led me to think that I was in the way the Lord would have me to go; like Abraham's servant, when sent to seek his Master's son a bride. The meetings were very solemn, and there soon seemed to be manifestations of the Divine presence. Elders Medbury and Greene were very faithful and devoted, and I don't know that I ever enjoyed greater freedom in preaching, in my life. As the attention paid at these meetings was great, they were protracted to five days, and I had the privilege of preaching once or twice a day during the season. Such was the deep impression made on the choir of singers, during a part of the time, that they stopt and the music ceased. One forenoon in particular, cold and stormy as the weather was, we had an increasing congregation. Before day-light appeared, weeping sinners would come together to the place appointed for prayer. Before I left on this visit, I counted one evening over sixty persons who manifested publicly that they desired prayers. A great blessing attended these meetings, the full extent of which will probably only be known in eternity.

Soon after, a four days meeting was appointed by the Congregational churches in the town, and the blessing of God attended, the reformation increased through the town, and a large number indulged a hope of forgiveness through the pardoning blood of Jesus Christ.

In January, 1832, I attended the Elders' Conference in Freetown, Assonet, and found a glorious work of God had commenced and was going on, under the labors of Elder James Taylor. So great was the revival in this place, that with propriety one might have

said, as did the Apostle after Philip preached in Samaria, There was great joy in that city. God was served earnestly by old brethren and young converts in this revival, and he worked with them, adding to their numbers such as should be saved, like the reformation which commenced and continued after Peter's preaching at the day of Pentecost. The rich and the honorable, as well as the poor and the humble, were converted in this reformation; and many who were intemperate, were reclaimed, and I pray God to help them to persevere in the course they have taken. One young man in this revival was persuaded, by some of his Christian friends, to attend a meeting that evening, at brother N. P. Hathaway's, in the village. At first he seemed unwilling to go, but through much persuasion he consented. He had not been there long, before he felt himself a poor lost sinner, and was willing to have his feelings known, and to ask for the prayers of the Elder and the brethren, that God might show him mercy. In a short time he came out happy in the love of God. I heard him speak in meeting, a short time after, in a very impressive manner, telling his young friends that time was short in this world, and they must seek the Lord while he might be found. He could bless the Lord for his mercy in making his soul happy. He reminded them of the many times he had given them invitations to go to balls, and to the tavern, and to other places with him—"and, my young friends," said he, "you were always ready, then, to go at my request.—Now, my dear young friends, I invite you to go to heaven with me. Will you go? Go to Jesus this night, my dear young friends; pray to him; he has heard my prayers, and will hear yours; he has saved my guilty soul, and will yours if you go to him. I bless the Lord that he led my friends to persuade me to leave the bar-room and go to the meeting that night. Glory to God in the highest, for his goodness to me a sinner. I am as a brand taken out of the fire. Where should I have been in a short time, a poor, swearing wicked sinner, if God had not converted my soul?" This language, my dear reader, I heard from this young man, a little

before his death. His name was Philip Chace; he was master of a sloop from Assonet to Providence. His brother told me, that on his last trip to Providence, while he lay at anchor, he spent some time in reading and prayer, and seemed happy. After he had unloaded his cargo, and was about to start for home, he was taken ill and grew rapidly worse; he told them he must soon leave the world, and that he was willing to die. His greatest trial was in leaving his wife and little child behind him, exposed in a rude world without a protector. But the thought that Jesus can soothe the widow's woe and protect the orphan, must have consoled him. He lived but one hour after he was taken sick. I have been informed that his wife did not hear of his death until a few minutes before he was carried into his house. How dreadful trying the providence of God in calling her to part so soon, and so sudden, from the husband of her choice, in the morning of life! But she does not mourn as those without hope, knowing that her loss is his gain.

My weeping friends don't mourn for me,
My Savior's called me home;
I join with angels now on high,
And seraphs, round the throne.

Short was my passage to the skies,
In peace I left the world;
I see my Savior with my eyes,
His glory can't be told.

I have a mansion now on high,
A glorious place of rest;
My loving friends, prepare to die,
And come and join the blest.

On the eleventh of February, I attended the ordination of brother Haskins, at the Baptist meeting-house in Tiverton, R. I. The sermon was delivered by Elder James Taylor, and was listened to by an attentive audience.

Brother Taylor being taken sick, caused me to stay at Assonet longer than I expected; yet my stay was made agreeable, and my meetings joyful, by the kind-

ness of friends and the presence of the Holy Spirit.—By night and by day the Lord was with us, and we felt him near to our hearts. I was so kindly received that I felt at home wherever I went. I called to see Elder Hathaway, the former minister of the place, and found the dear old man happy in view of the spiritual world which he felt he was rapidly approaching. Surely, thought I, to the aged and infirm, religion is the dearest blessing that they can have. When they are past labor and confined to a narrow circle, or to their own rooms and fire-sides, their meditations on God and spiritual things are delightful, and impart a serenity and composure of mind resembling the joys of heaven. This I found to be the case with Elder Hathaway.

While in Assonet, I was invited to preach by Mr. Noah Ashley and Mr. Ebenezer Howland, at their houses, a little distance from the place. I had great freedom in speaking at both places, and had many to hear the word.

While at the meeting at brother Howland's, brother Edward Chace wished me to go to his house and have a meeting, near Freetown woods; but having taken a severe cold and being very hoarse, I thought it not duty to preach. A young man seventeen years of age, by the name of James L. Hall, accepted an invitation, and gave much satisfaction to the company. He is a promising young man, and I think if he is faithful will yet be a useful minister of the gospel. He is one I much love, on account of the excellent spirit of piety which he possesses. We had a very interesting meeting that evening, faithful exhortations being given by old and young. The labors of brother Enoch Davis, had been attended with good to the souls of many in that neighborhood.

I attended a meeting in this place shortly after, and baptized three persons. A large number gathered at the water's side; although ice was floating in the pond, yet the converts went into the water with calmness and solemnity, and came out joyfully praising the Lord.

I next went to Taunton, and preached at Mr. Robert Dean's factory. After holding two meetings, I baptized five young persons. We had to cut the thick ice; but

holy fire warmed the hearts of the dear children, so that I could not perceive in the least any fear about going forward. This day the Lord did bless my soul while going into the water.

CHAPTER VIII.

Revival in Berkley, and other entertaining matter.

About the last of February, I preached at the house of widow Atwood, in the town of Berkley. I had for some time before felt it was duty for me to preach in this town. I had held one meeting before this, at the house of Mr. Jefferson Burt, in the month of December; but saw nothing encouraging. My first meeting at sister Atwood's, however, I think was attended with God's blessing, for not far from twenty persons arose to be prayed for at the close. Some of the hitherto hard-hearted sinners wept aloud before I had finished preaching. No one could doubt the presence of the Lord in this meeting. I told my Christian friends they must arise, for the Lord was coming in power to convert souls.

I concluded at this time it was duty to continue in Berkley, and preach, if doors should be opened. I visited Mr. Andrews, the preacher of the town, and told him I felt it duty to continue my meetings in the town, and asked him if he had any objections to my preaching any where among his church, or any other place where doors should be opened? He had no objection, and told me he believed my preaching had been the means of good in other places, and he hoped it would be in Berkley. He hoped I should awaken the people,—for, said he, "it has been a very stupid time with us for a long while, and I am not afraid you will make the people of Berkley any worse." I then told him of my preaching, and that I saw signs of a revival, and wanted him to attend my meetings, for this would have a tendency to unite the people; that where I had labored in other places, there had been a general reformation, when

the different denominations united; and if he was willing, I would preach in his meeting-house. He then handed me his articles of faith. I told him I could not acknowledge all of them to be correct. He then said, he could not invite a man into his pulpit unless he acknowledged in substance what his articles contained, and he wished me to take and mark those which I thought incorrect. I did not at first, fearing he might draw wrong inferences from what I should write, and others thereby get prejudiced against me. I saw him again, and he told me he had no such intention, and still insisted upon my marking the articles which I thought objectionable. I did so, and gave them to him, telling him I believed all the bible was correct, and that contained my articles of faith; and if he could not receive me on the plain truth of the bible, he must reject me. He then said some things were more essential than others, some doctrinal points. To this I agreed. He asked some questions in regard to the views I held of God the Father and Son, and the Holy Spirit. I told him I believed what was written in regard to the three; that the person of the Son existed in heaven, and was at the right hand of the Father. He asked me why I thought Jesus Christ existed in heaven as a distinct being from the Father? I answered, thus it is written in the seventh chapter of Acts, where the Jews stoned Stephen to death, 55th and 56th verses: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." And Stephen could not be mistaken, for he was prepared to speak the truth, being filled with the Holy Ghost. He then asked me if Jesus Christ was not called God, in scripture? I told him he was, and that was the name by which the prophet said he should be called—it was to be above every other name that should be given the Son.

Soon after I held this conversation with Mr. Andrews, it was reported through the town that I believed there were two eternal Gods in heaven. I do not say that Mr.

Andrews drew this inference from what I said to him, and then circulated this report,—but it was so reported shortly after our conversation, and the story was current in town and out of town. One young man of respectable character, some distance from Berkley, in conversation with a party of his friends, said there was a minister in Berkley, preaching to the people, who said there were two eternal Gods in heaven; but it so happened that an ordained preacher was present, who was personally acquainted with me, and he told the young man it was not so. The young man said he had been credibly informed so.

I have often heard that I entertained dangerous sentiments, but I do not think the above sentiment would be dangerous, allowing I did hold it; for I think no person of common sense would believe it. But I must acknowledge that I have heard from the pulpit a doctrine that amounts to about the same thing. Mr. Andrews asked me if it was right to worship any other being but God? I told him I believed it was right to obey God in all his commands, and his Son was to be worshipped. He then said, all that worship any other being but God, are idolaters. I answered, then all the angels and heavenly host are idolaters. He asked me my reasons. I quoted from Heb. i. 5, 6: "Thou art my Son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." I also quoted the fifth chapter of Revelation, where we find, that God the Father is represented as holding a book in his right hand, and a strong angel proclaimed, Who is worthy to open the book and loose the seals? And John wept because no man in heaven or earth was found worthy to open the book; but one of the elders said to him, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seals thereof. And I beheld, (says John,) and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, and he came and

took the book out of the right hand of him that sat upon the throne.

If language that is plain means any thing, we must believe John could not have been mistaken, for the heavens were opened plainly to his view. The person of God the Father is represented as holding the book in his right hand; the Son, as a distinct person from the Father, is represented standing in the midst of the throne and the elders: he is then represented as coming to another person besides himself, and taking a book out of his right hand; and he was worthy to approach so near to God the Father as this, when no other being, in heaven or earth, could be found worthy.

Let any one read what was done in heaven when Christ took the book, and they will find a subject that is glorious. There they will be most sensibly convinced, that Christ is worshiped by all the heavenly host.—The reasons are given in this chapter, why the Son of God is worshiped: first, on account of his worthiness to take the book out of the right hand of God; second, because he had been slain to redeem them to God out of every nation; third, for the exalted station he had placed them in, as kings and priests unto God, to reign on the earth. This was the worship of the elders and brethren. Next we have the worship of angels, and the reasons why *they* worshiped him. They declared with a loud voice, Worthy is the Lamb that was slain, first to receive power, second riches, third wisdom, fourth strength, fifth honor, sixth glory, seventh blessing. Here we plainly see why the angels worship Christ; they believed he was worthy to receive these things, and all the saints could join with them in the same worship. They could worship Christ for the same reasons that the angels did—but the angels could not join with them in the song of redemption, because they never were lost. Christ did not die for angels, but for men; therefore the fallen angels are forever lost. John saw no angels in heaven worshiping God or Christ for redeeming them by his blood. I wish for the reader to understand, why the saints join with the angels in worshiping Christ, because he was worthy to RECEIVE

what is above written. Here the candid reader must acknowledge, that if Christ *received*, it must be that Being whom he called his Father, and said was greater than he, that *gave* him the power, the riches, the wisdom, the strength, the honor, the glory and blessing.

Come, my candid reader, you must still follow my pen, for Judah's Lion has opened the book, John the revelator has seen what it contains, and these things are no longer a mystery.

In the thirteenth verse of the same chapter, where the heavens and the earth join together in their worship, we find the following language: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Here, now, we behold all in heaven and earth fall prostrate before the two celestial and glorious beings of God and the Lamb. No mention is made by John of a third person's being worshiped. The reader will observe, blessing, and honor, and glory, and power is ascribed to God, as he sits on the throne. We don't here read that God was found worthy to receive these things, for there was no one could give them, there being none above God. These things are inherent in God; he is blessed in and of himself; he is honorable, glorious, rich, wise and powerful in and of himself. My reader may say, the same things are ascribed to the Lamb, in this verse, which are ascribed to him that sitteth upon the throne.—Very true; but the foregoing verse tells us, that he *received* them, and they worshiped him as being worthy to receive them.

I am willing to be tried by the bible, whether I preach false doctrines or not; but for Mr. Andrews to try me, by his creed or articles of faith, and be judge and jury himself, and then go through his parish and tell his society I hold to false doctrines and dangerous principles, to prejudice their minds against hearing me preach, I do not think it is right in the sight of God. The object of the Jews was to prejudice the minds of people against

Christ, for fear they would go to hear him; and there is some of the same stamp in these days. I told Mr. Andrews I believed in the six principles of the doctrine of Christ, mentioned by St. Paul in the sixth chapter of the epistle to the Hebrews; but all could not satisfy his mind to come and hear me preach, or induce him to open the doors of his meeting-house for me. When I asked him to attend my meeting, he made this excuse in the first place,—that he was old and feeble; he did not get out only on the Sabbath in the day time; as to night meetings, he seldom attended any. I then asked him to attend in the day time, and told him that Elder Taylor and a Methodist preacher were to attend with me, at the widow Atwood's, not far from his meeting-house, and I wished him to attend the union meeting; but he declined. Soon after the revival commenced, he could go to meetings, night after night,—and hold meetings in opposition every day or night I had an appointment. If I heard of his appointments, I would sometimes withdraw my own, and go to his. He would not speak to me, nor ask me to take any part with him. I told him I had not come to break up or disturb his church or society, the first time I saw him, and his telling me he had no doubt but my preaching had been blessed in other places, and wished that I might be the means of doing good in Berkley, for it was a low, stupid time in the church and society, and then for him to treat me so coolly in public, and in private use his influence to hinder people from going to hear me, I could not think this was all right in the sight of God. It grieved me to my heart. I loved the people, and wanted to do them good, and some who came to meeting and liked the meetings, and whose children were serious and anxious to attend, were stopped, by reason of the prejudices of others against me. These things tried me exceedingly. I concluded to go again and see Mr. Andrews, and talk the matter over with him. I asked him if he thought it was wrong for the members of his church to go, or for their children to hear me preach; for I had been told that some had said, that they had rather their children

were not converted, than go to my meetings and get converted under my preaching. He said his church were under law to God, if they were not to him, whom they went to hear.

I then tried to make him sensible that Christian fellowship came by the Spirit, and that all born of the Spirit ought to have fellowship, and worship together. That when I went to his meeting, he did not speak to me, nor ask me to take a part with him; that such treatment I was not used to, and that it gave unfavorable impressions to our unconverted friends, where no charity was manifested; that I thought these things were wrong. He then said he did not believe that more than two or three ought to speak in a meeting; and if I had been of his own denomination he should have given me no liberty. I told him I did not know of any Congregational minister or church that believed as he did, in regard to this. He then said the Congregational churches had gone into some gross errors, as well as other people. I asked him what scripture he found that not more than two or three should speak in a meeting. He quoted I. Cor. xiv. 27: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course: and let one interpret."

I told him that Paul here had reference to those in particular that spoke in an unknown tongue; that in the same chapter Paul had said, "I would that ye all spake with tongues:" and again in the same, "for ye all may prophesy one by one, that all may learn and all may be comforted." He took the book and found the place, but made little or no reply. I then told him people thought strange of his going to Taunton to get the Baptist minister to come and labor with him and preach, when the Baptist minister united with me in Berkley, and took an active part in my meetings, and I with him. He replied, the Baptist minister came a little nearer to his sentiments than I did; that he could not think of uniting with me now, he had held to his sentiments so long, that if he should condescend now to unite with me, it would show that he set light by his sentiments.

I found it was no longer of any use to try to get union with Mr. Andrews. He seemed so conscientious about his sentiments, I expect he must have a vision from heaven, as Peter did, before he will think that apostle spoke the truth, when he said, he perceived of a truth, that in every nation, *all them that fear God* and work righteousness are accepted of him.

My sentiment is, the Bible and the Spirit of Christ makes the Christian. If a man should believe all the Bible was true, and Mr. Andrews' articles of faith besides, this would not make him a Christian. Saul had a great many articles which no doubt were correct, and lived in all good conscience, yet he was filled with persecuting zeal, and was nothing but a stiff-necked Pharisee, after all: and this no doubt is the case with thousands at the present day.

When Paul was converted, he possessed altogether another spirit, and then declared 'without charity we are nothing.' There is as much difference between a Pharisee and a Christian, as there is between light and darkness.

While I was in Berkley, I visited old Deacon Sanford. The old gentleman was sick, but he appeared to possess the spirit of Christ, and was willing to leave the world. He and his wife both told me there had been some that never did acknowledge all Mr. Andrews' articles of faith. He at a certain time told a member that could not believe the 8th article, he would make some little alteration, so the person could get into the church. I thought it was like the door being so narrow that he to make the alteration must take down part of the partition, and put it up again after the person got in; for if he had left it down I did not know but possibly I might have got into his pulpit. But all these wooden partitions must come down, for the Lord is shaking terribly the earth and the heavens also; and those Pastors who are feeding their flocks on wormwood, will do well to remember, that all their articles of faith will not keep them in the church. Some Pastors that I know of, make their church a prison, and

when their members call for letters of dismission, that they may be recommended to another church, for better edification and comfort, they are refused, and have to petition to several courts to obtain their liberty. I mean ecclesiastical courts; for, like Paul and Silas, they do not like to leave without an honorable discharge.

I never knew before any church was a prison. I always thought Christ's church was free; for we read, 'Whom the Son makes free, is free indeed;' and we are commanded to 'stand fast in the liberty wherewith Christ has made us free; and not be entangled with the yoke of bondage.' Christ's law is the perfect law of liberty; then let us contend for liberty. O ye heaven-born souls in Berkley, submit yourselves to the yoke of Christ, which is easy, and his burden is light; the yokes of men are heavy—don't come under them. The priestly lawyers bound these heavy burdens on mens' shoulders in the days of Christ, and then would not move them with one of their fingers. These were they whom Christ cried woe against. These were they who in the judgment hall of Pilate, said, we have a law, and by our law he ought to die. These were they that cried, Crucify him, crucify him. I ask, is not Christ crucified in his members at this day? Do not their hearts bleed to see and feel the opposition against them?

O ye inhabitants of the town of Berkley, when I have travelled through the streets in your town, and come in love to you and your children, to warn you to seek the Lord, have you not been blinded by priestly superstition, and kept your children at home, when they have asked and even begged to go and hear me preach? I passed Berkley bridge a few days since, and a woman told me she should fear she should do wrong even to hear me once; and told me further to pacify her children, she had let them go but once, and then forbid their going any more. Have you not been like the superstitious Jews, when Christ told them, 'You do not enter the kingdom of heaven yourselves, nor suffer those that would to enter'?

I would not have believed, that in this enlightened age of the world, such superstition could have been found. I have found it no where so much as in Berkley. But the vale is rending; light is breaking forth. Some of the prisoners have come forth, and the day of the Lord's visitation is near; the hay, wood and stubble shall be burnt, the gold, silver and precious stones shall endure.

I have no reason to doubt, if the people had been all united, and Mr. Andrews had been filled with the Holy Spirit in the time of the reformation, and given up all contention and prejudice, but there would have been a reformation through the town. But from the pulpit, and press and in private, it is a fact he has taken a course in my opinion that was in opposition to the Spirit of God. In his last pamphlet, he brings accusation against his brethren, for going to hear me preach; as though this was a crime. And no doubt he has made some think it is really so; and indeed it is the case that some have been made, as I am told, to believe it is wicked to go and hear any other denomination preach but their own. But I can say, when the Lord converted my soul, I loved Christians of all denominations. But the spirit of a religious bigot, I cannot love. When I first went into Berkley, Christians that belonged to the church and those that had withdrawn or left attending on the ministry of Mr. Andrews, came to my meetings. I loved them, and I know they came to hear. Both parties have from time to time taken an active part in the meetings at which I have attended But Mr. Andrews writes as though these disaffected members, as he calls them, have attended my meetings. Both parties that have come have felt the good Spirit, and have borne witness to the truth when I have preached; and perhaps if Mr. Andrews had come he would have done the same, like the rest of his brethren in the ministry and the church.

This condemning a man before we hear him is not according to law, nor is it according to the spirit of the gospel. I went to Mr. Andrews' meeting, and after

he got through his sermon, I felt it duty from God to speak, and obeyed the Spirit of God. Some that never heard me speak before, were glad that I did; others disliked it, and thought it was out of order; but where the Spirit of the Lord is there is liberty. This is scripture, and the order of God, whether men hear or forbear, saith the prophet.

I do not write because I hate Mr. Andrews, but that he may reform from the course he has persevered in, writing and printing against his brethren, and condemning others; telling they hold to dangerous principles, when he don't hear for himself. Every time a preacher comes into the town to preach for the good of souls, he has from time to time preached two or three sermons against them, and gone to other towns and done the same. This has been the case with him for years.

People go to meeting to hear the gospel, not to hear contentions or politics preached. Jesus Christ sent ministers to preach the gospel. This leads to peace. Now let Mr. Andrews first get the beam out of his own eye and he will not make such a bungling piece of work in getting motes out of his brethren's eyes. I see nothing in the way but what the church and minister can come together, if they will confess their faults and forsake them. Mr. Andrews has got advanced in years; I want him to die in peace, and all these difficulties with his brethren to be settled before he goes into his grave. His family I love and respect. I did think they would have had religion in this revival, if the old man had let me come to his house and preach. I have prayed for them, and still hope they will be converted. I have been very much tried with the old man, who, I am told, has preached against me; also for his hardness, when dwelling-houses could not conveniently hold the people, a paper by the members of the church and society was signed, for the meeting-house to be opened, to accommodate the people, that he should manifest so much opposition. If he has done wrong in these things, my prayer is that he may see it, re-

pent, and be forgiven. If I am wrong, and hold to incorrect doctrines, I wish to see my errors, and be converted, and renounce them. After all, we must have the spirit of the humble Jesus, or never see the kingdom of God.

I will just state to my readers, whom we are to open our doors to, and whom we are to close them against. The bible is for correction in all things. Turn to the second epistle of John, and read the 9th, 10th and 11th verses: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." In the 22d verse of the second chapter, first epistle, it is written—"He is antichrist that denieth the Father and the Son." I acknowledge both, and all their doctrine. Now if you shut your doors against me, you do it at your peril—and to the Judge of all the earth you are accountable, as well as to myself.

Our meetings in Berkley were attended with the blessing of God, notwithstanding the opposition we met with. The meeting held at sister Atwood's, was attended with great solemnity and power. All denominations spoke with great earnestness; many young converts from Assonet were present; their exhortations were very interesting. The preachers, brethren Taylor and Swift, were much engaged. The friends there made preparations to entertain my ministering brethren, and seemed gratified with the opportunity, so that we were made comfortable with both temporal and spiritual food. I expect to see the fruit of this meeting in heaven. I preached from place to place through the town for a number of weeks, and was kindly received by the friends and brethren of all denominations.

I preached often at brother Abiather Phillips' house, a member of the Baptist church in Taunton. The Rev. B. Grafton, and the Deacon and brethren of

his church, were often with us—and the good spirit ran with free course from heart to heart.

I held a meeting at brother William Burt's. He that day came out strong in the cause of God, and with pleasure I led him down into the water and baptized him; and I have faith to believe, that he will one day reach the fair port of bliss in heaven. He is one I much love in the Lord.

We held an all-day meeting at Capt. Tamerlane Burt's; the day was pleasant, and there were many to hear. Elder Blackmarr and his brethren from Dighton, and Elder Taylor and his brethren from Assonet, were present. The glory of God filled the house, converting power was manifested, and Jesus' love constrained many to speak of his goodness. Good entertainment was provided for the brethren.

I preached at Capt. Jacob Phillips' house, a number of times, and I believe he and a number of his family experienced the saving power of truth; and if I am under obligations to love and respect any family on earth, it is them; and I pray that I may meet them all in heaven. I also preached at brother Edwin Phillips', and God blessed them with his grace. While in Berkley, I heard the Rev. Mr. Fowler preach a sermon, at brother Shadrach Burt's, calculated to encourage all to come to Christ and be saved.

Some time in the month of March, I preached at widow Hannah Burt's, in Berkley. Her son Brightman was then much unwell, and I told him I felt it my duty to talk to him, in regard to the state of his mind. He said he did not feel prepared to leave the world, and desired me to pray for him. I told him I believed his disorder was the consumption; he said first he did not think so, but soon his hopes of recovery were gone, and he failed fast, but was more anxious to make his peace with God and be prepared for death. Often he would weep when I conversed with him. One morning I went into his chamber to pray with him; he told me the fear of death had left him; he had a hope in God; the burden and distress had left his mind, and he

felt to love the Lord. He said he had been a great sinner, and had prayed a great many times for mercy, and he believed he now had found it. He lived about four weeks from this, in a comfortable frame of mind. I often visited and prayed with him, and always found him calm and serene, and perfectly resigned to die.—He continued so till he left the world, which was in June, 1832.

Several experienced religion in Berkley, this year. I preached in many places in the town that I have not mentioned. I was treated very kindly by the different denominations, and they rendered me much assistance. I am under particular obligations to the females, who supplied me with a cloak, which I much needed.—They were not like some that James speaks of, who said, Be ye warmed and clothed, and yet gave nothing; but they showed their faith by their works. I hope God will reward them.

While the good work of the Lord was going on in Berkley, I visited my Methodist brethren in Taunton, and held a meeting at brother Pratt's; his son experienced religion shortly after, and made confession of his faith. I hope the dear young man will persevere. I held several meetings at Mr. Pratt's nephew's, and the good Lord seemed to manifest his presence to the awakening of some, who afterwards experienced religion.

About this time I held meetings in Dighton, at Elder Blackmarr's meeting-house, and found the Elder and his church much engaged, and a number under serious impressions. I saw a number baptized the last visit I made them.

In the month of June I attended the four days' meeting at Fall-River, and another in Plymouth. Some experienced religion at Plymouth. I next visited Abington, and preached at Elder Hall's meeting-house. I found the Elder and his brethren actively engaged. It was very gratifying to me to hear the young men exhort and pray in the meeting. When I saw them last winter, they were under solemn conviction of sin.

I found on this visit that Deacon Josiah Rainsford had left the world. He died the 22d of May, 1832. His widow told me, that a little before his death he expressed a desire to go and be at the feet of his Savior. He seemed much engaged a little before his sickness. In the commencement of the revival, I was at his house; he told me always to make his house my home; he seemed to be a very tender, feeling man. When I first visited Abington, at the four days' meeting, he wanted the brethren and friends should contribute for my assistance, for he said he believed the Lord had sent me to that place to preach. The brethren and friends, at his request, contributed liberally; it was at a time when I needed assistance. His widow is a good mother in Israel, and one that has done much for the cause of her Lord. My prayer is, that I may be so happy as to meet all this dear family in heaven.

The first Sabbath in July, I preached in Tiverton, at Elder Peckham's meeting-house, to a numerous congregation. On the fourth of July, I preached at the first Baptist meeting-house in Middleborough, and found it good to regard the day to the Lord. The second Sabbath I went to hear Elder Hix preach, in the same town. I thought it wonderful to hear the old man preach so well; he is over eighty years of age, and has preached near fifty years. He has baptized not far from sixteen hundred, and attended over a thousand funerals. God has wonderfully favored him through life, with spiritual and temporal blessings, and has not forsaken him in his old age. I trust he will receive, when his pilgrimage on this earth is ended, a crown of many stars as seals of his ministry.

The third Sabbath I preached at Elder Briggs' meeting-house, in Middleborough, and had great freedom in speaking. At five o'clock, the same day, I preached in brother Abraham Caswell's orchard, to a numerous congregation, and with great solemnity of feeling. On the 18th, I was at the funeral of Mr. Cushman, near the four corners in Middleborough. The Rev. Mr. Eton delivered some very interesting remarks

at the funeral, saying that all flesh was like the grass of the field, that soon fadeth and is withered by the cold frost of death.

On the 22d, I preached in Middleborough, on the east side of the great Assiwamsett pond, in the orchard of brother Gilbert Peirce, near the pond. About four hundred people were present. After the sermon, brother Ball, a Baptist preacher, delivered some very good remarks; we then repaired to the water, where I baptized a young man, whose talents and grace bid fair, if improved, to make him a useful member of the Church of Christ.

[The following events stated in this chapter, should have been inserted farther back, to preserve due order in the dates; but as this could not be done conveniently, I have concluded to insert them here.]

March 2, 1831, I preached a funeral discourse at the dwelling-house of John Elliot, in Taunton, on the death of his son, who left this world in the bloom of youth. Just one year before, a meeting was attended by numbers of people, anxious for religion, and a number of brethren exhorted at the meeting. Some I trust were seriously convicted and afterwards converted.

March 29, I preached a funeral sermon at the house of Daniel Vaughn, in Middleborough, on the death of his daughter Sarah. She was much beloved and lamented by her friends and neighbors. She had a short time previous requested me to preach at her father's house. This I did, but it was her funeral sermon that I preached. Like Sarah of old, she had the adorning of a meek and quiet spirit. Her sickness was short; but her happy spirit now finds rest, we trust, with the blessed in heaven.

Mary Nelson, daughter of Deacon Abial Nelson, departed this life May 12, 1831. I was requested to attend her funeral, which I did with Elder James Taylor. I often visited her in her last sickness, which was the consumption. She was the most composed person I ever saw. She would converse about dying as calmly as on any other subject whatever. She was in the bloom of youth, and had every thing around her to

make life desirable. But having some years before like Mary of old chosen that good part which shall never be taken from her, she was prepared to meet death with a smile. I saw her a few days before she died. Her friends being out of the room, she called me to her bedside, and said, "I want you to tell me if you think I shall soon leave the world. It will not frighten me at all, for I am willing to die and to go now, if it is God's will." I told her I believed she would soon leave the world. She seemed pleased at the prospect of going soon, and gave me her hand as the last token of friendship. She soon after fell asleep in Jesus.

Some time in the month of August I was requested to preach at the poor-house in Middleborough. It so happened, that the day before my meeting, one of the poor women died. I preached a funeral sermon, and good attention was paid by the poor people.

Joshua Nelson died in Middleborough, August 17, 1831. This young man I much loved. He often requested an interest in my prayers, that he might have religion. A little before his death he gave me some reason to hope he had experienced it. His last sickness was a fever, which ran high, and caused such an inflamation in his head, as to deprive him of his senses. But I trust he has gone to rest.

Brother Samuel Nelson, father of the above, departed this life September 5, 1831. He died of the same kind of fever as his son. I was present at his funeral, when an interesting sermon was preached by Elder Ebenezer Briggs.

Mrs. Elizazeth White, died Nov. 9, 1831. I attended her funeral with Elder James Taylor, on Sunday the 11th. I visited her much in her last sickness, which was the consumption. She had much to cause her to desire life, having been united to an affectionate companion a little before her last sickness, and having many endeared friends, and many earthly blessings, calculated to attach her to this world. After many trials about leaving the world, she gave up all, and died composed, in the arms of Jesus. She was the daughter of Deacon Abial Nelson.

Elizabeth Clark, of Middleborough, died January 1, 1832. The second time I preached at her father's house, she arose for prayers, and three of her brothers at the same time. She was soon taken sick with that fell destroyer, the consumption, which annually sends so many thousands to an early grave. As I often visited her, she desired me to pray if it was God's will that her life might be spared. She had many dear friends to part with, if she left the world; and many pleasing prospects seemed to open before her. But I soon saw the fair blooming countenance begin to fade; and neither the prayers of friends nor her own anxieties could avert the blow. She told me one day she was fully sensible of her condition, that none but God could help her, either in body or soul, and all she could do was to give up to him; and hoped to be reconciled to his will. She said it was a great trial for a young person to die, and observed, "I have a great desire to live." Shortly after I heard she was in her grave. The fairest prospects are often blasted.

Some time in 1832 I attended the funerals of the two sons of Capt. Malachi Howland. James, the oldest son, was about 21 years of age. He obtained a hope in the mercy of God on his death bed. I attended these funerals with Elder Taylor, of Freetown.

Also attended the funerals of the son of Samuel Richmond, and the son of brother William Haskins, of Taunton; also of the daughter of Mr. Burr, of Freetown.

June 10, 1832, I preached a funeral sermon at the house of brother Samuel Pierce, in Freetown. He was called to part with a beloved child.

The next day my brother-in-law, George Brightman, was called to part with his wife, in the morning of her days, blasted like the early rose. Being in Plymouth, I did not get the news of her death till after her interment.

CHAPTER IX.

Observations on some remarkable Events witnessed and experienced.

In the spring of 1831, the daughter of brother Abraham Caswell, living in Taunton, aged at the time ten years, was taken unwell. She continued to grow worse, until her physicians, as well as her parents and friends, despaired of her recovery. One day I was present, when we all supposed she was dying. She told Dr. Allen, in my hearing, she wanted him to let her know if he thought she was dying; that it would not alarm her, if he thought so, for she was willing to die. He told her he thought she was. Her pulse almost ceased to beat, and every appearance indicated that death was near. She then called her father and mother to her bed side, and put her arms around their neck, kissed them, and told them not to weep, for she was happy and was going to Jesus. She then called her oldest brother and sister, afterwards the younger ones, and embraced them all in the same affectionate manner; then called the Doctor and embraced him, requesting him to pray, which he did. More than twenty persons were in the room; she called us all to come to her bedside, then embraced us, telling us how happy she felt; then told her parents to tell her uncles and aunts they must all seek religion, and prepare to meet her in heaven. "Now I am ready to die, (said she) and my soul is happy," and smiled. Not one in the room could refrain from weeping. I was filled with wonder and admiration, to hear and see the glory of God's grace manifested by this little girl beyond our expectation. She revived a little the next day, and was in the same sweet frame of mind. She said some did not believe little children could have religion, and some may think I am out of my head, or have not my senses, that makes me talk so now. She told her mother she wanted to know about the Doctor's orders, when her medicine was to be given, for she could look at the clock and tell when to take it; and by this means convince

them she was in her right senses. She experienced religion at the age of *seven* years. She is still living, and we have reason to hope may be preserved for many years to come.

In the summer of 1831, I visited some friends in Freetown. They informed me that a young man in the neighborhood was supposed to be dying. I called to see him, and to appearance he was near breathing his last. His physician I was told had given him up. His mother told me he had been in a senseless state for some time, and remarked that if he was prepared to die, she could willingly give him up. I looked upon him with emotions of pity. The value of his soul came up before me. My anxiety for his life began to increase; words of scripture came to my mind; 'the effectual fervent prayers of the righteous shall save the sick.' I prayed for faith: in a little time I felt burdened with his case; the spirit of prayer came upon me. His mother asked me to pray: as soon as I began I got relieved of my burden more and more, and got evidence my prayer was heard, and that the young man would recover and have a longer space for repentance granted him. He has since recovered, and is now living to improve a short space of time to prepare for eternity. This I have ever believed was a time of God's special grace to me, as well as to the young man, that he should live.

The Spirit of God helpeth our infirmities when we pray, and maketh intercessions for us, with groanings that cannot be uttered, saith the apostle. A prayer without feelings, is no prayer at all. God has heard the groanings of his people in their prayers, ever since he has had a people on the earth; and has from time to time come down by his arm of power to deliver them, and answered their prayers agreeable to his promise in saving the sick. This I have had the witness of in many instances. When I can get the Spirit and faith in prayer, all the powers that be must surrender to the power of God. This faith once delivered to the saints, which we are to contend for, has quenched the violence of fire, shut the mouths of lions, thrown back the strong bolts and bars of prisons, opened their gates and doors,

shaken the solid earth, stopped the sun and moon in their course, caused water and fire to descend from heaven, has saved the lost, healed the sick, and raised the dead. This has all been done by the power of faith in prayer. But God is not complimented by a pompous form of great swelling words, that proceed from the lips only, while the heart, like that of the proud pharisee, is destitute of the love of God, and there is no intercession by the operation of the Holy Spirit.

In closing this third volume, I wish to state that I believe the labors of the ministers and brethren of the different denominatiuns where I have travelled and seen the work of God, have been blessed as well as my own. If Paul has planted and Apollos watered, it is God that has given the increase, and the glory is due to Him who is the author of all good. If he has made me or any other one the instrument of reformation in any place, it ought to lead us humbly to adore and praise the God of grace and glory, and say, "Not unto us, but unto thy great name, O God, we give the glory." It has been stated by some, that I followed reformations; but it is but little satisfaction for me to enter into other men's labors, unless a Macedonian cry is heard, "Come over and help us." The apostle has said, "Let every man prove his own work, then he may have rejoicing in himself, and not in another." Many times when I have been blest in preaching in a town and a reformation begins, people come from other places to hear, and by these means become converted. On this account reformations spread faster than I travel. On this account some have said I follow reformations; while at the same time if the first moving cause was known by every individual at such places, it would be very different, many times, from what is told, or what appears in print. When the Lord blesses a man's preaching, so that a reformation takes place in a town, it is like a spreading fire or a contagious disease; it will go from one to another, so that by these means the work spreads. There is a first cause; then there may be secondary causes, through which all the work is carried on. Suppose a number of

mills were on a stream; the upper gate is shut; all the mills on the stream of course lie still, and none of the machinery moves. The mills and the machinery of course are not to blame for not going. The first cause to start must be the water above, the water is not to blame for not running, if the gate is shut. The gate is not to blame if there is no arm of power to hoist it. The big wheel is not to blame if there is no water to make it move. The little wheels are not to blame for standing still, if the great wheel does not move to carry them. So with all the mills on the stream. None are to blame because the upper gate is shut. Then let the upper gate be hoisted; the water causes the great wheel to move, and this starts all the rest; and if there are no obstructions in the way, every mill on the stream is under operation, and every wheel moves in proper order.

God is the great fountain of all goodness. Our sins have separated us from him. Christ by his arm of power has hoisted the great gate; for he openeth and none can shut—the gate is lifted—the stream from the great fountain now runs freely, which is the Holy Spirit, to profit withal. The ministers of Christ, operated on by the water of life from the great fountain, like the big wheel will cause others to move; and where there are a number of churches in a town, like so many mills on the stream, if men do not have dams of their own making, and gates of their own construction, and then keep them shut, the water of life will flow, and reformation wheels will move, and the churches will all be blest.—But many times it is the case, ministers are not where the water of life flows to them; but like the Jews and Pharisees of old time, they are sometimes actuated by pride and selfishness; they do not enter the kingdom themselves, nor suffer those that would to enter.

Don't let any one say from these remarks, I cannot move because the Spirit has never operated on me to move me forward in the good and right way. If you say so, you tell an untruth. The Holy Spirit does reprove you; for Christ said it should reprove the world of sin, of righteousness, and of judgment. This you have had, if you have lived long enough in the world to

know the law of God and broken it, you have been reproved for sin, and reminded of judgment. This is truth, and you cannot deny it. God's spirit shall not always strive with man, to bring him into the kingdom. O repent now, while you read this, and strive with the Spirit, for this may be your last warning.

If I am a minister called of Christ and faithful to my duty, the Lord will know in the day when he makes up his jewels, where the crown and stars belong. If souls are converted under my preaching, let them join where they may; for behold Christ cometh, and his reward is with him, to give to every man according as his work shall be.

I have one request to make to all denominations where I have preached, in times of reformation, and God has blest my labors for the good of souls, don't shut your doors against me after you have received the lambs into your churches. Remember Jesus said to Peter, feed my lambs, and remember when Pharaoh's daughter found Moses in the ark of bulrushes, her maid was sent after a nurse for the child, and the nurse proved to be the child's mother.

Some have considerable to say against my baptizing people, if they do not immediately join some church. Christ's commission to his apostles authorized them to go into all the world, and preach the gospel, baptizing them in the name of the Father, Son and Holy Ghost. "He that believeth and is baptized, shall be saved." It is not commanded that the minister join them to a church. This is the duty of the convert. If there is a church in the place for him to join, he is to offer himself. If the church are free, they receive him. But it is frequently the case that the churches are not in a situation to receive members, and the young convert don't want to join where there is contention and strife; it would be no satisfaction to him. Sometimes ministers differ in their opinions in regard to modes and forms and doctrines. For instance, here is one church that believes in immersion as the only mode of baptism; another in a different mode. One believes in close communion; the other not. The convert is willing to join

either church, if it was not for these bars; for if he does not act in faith in what he does, it is sin. Now I cannot be baptized, to answer my conscience, in any other way, but to be immersed; therefore I cannot join that church; I cannot join this, because of close communion; or one of the churches is strictly Calvinistic; or the other is so much on the Arminian plan, that I cannot join that.—Now if I am truly honest in the sight of God, I cannot acknowledge the articles of faith of either. Is it then my duty to baptize that person or not? The truth is, "he that believeth and is *baptized*, shall be saved." Christ saith, baptize them that believe. "If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." And Philip and the eunuch went forward in faith, in the way Christ taught them, and went on their way rejoicing. I am willing to baptize for any denomination, and willing those that I baptize should join any denomination of Christians they please, if they answer their own consciences; or if they cannot conscientiously, not join any. This is the liberty I want, for myself and others; and if a person joins a church, let him have liberty to go, if he desires it. If he behaves well, give him what justly belongs to him, a letter of dismission and recommendation. Let him go peaceably. The treatment that some have had because they wished to leave a church, is enough to discourage thousands in the world from ever joining a church.

To satisfy the public still farther in regard to my sentiments, that there may be no mistake, for it is often reported that my religious views are incorrect and dangerous, I would observe,

1. I believe in God the Father, the eternal and none before him.

2. I believe in the Son of God, who proceeded and came forth from God, to do his Father's will on earth, and did all he was sent to do while he lived, and when he died, said it was finished.

I believe God raised his Son from the dead, and gave him all power in heaven and earth, and having the

power, he is head over all things to the church; this makes him Lord and Governor, Commander and Counsellor, King and Priest, Emanuel God with us, and Savior. As this is the case, no man has a right to make any laws or commands, precepts or doctrines, differing from his, for his is a perfect rule.

3. I believe in the Holy Spirit sent by Jesus Christ into the world, to comfort the saints, to reprove the world of sin, of righteousness and judgment, to enlighten all, to strive with all, to profit with all, and to purify the hearts of all, if it is not rejected, quenched and grieved away; and all true worship must be in spirit and in truth, to be acceptable to God.

His first command to the sinner is repentance. The fruit of repentance is confession to God, a forsaking of sin; the effect of repentance is submission to God, and giving up all to him; then God pardons the sinner, gives the Spirit, which constitutes the heavenly birth of God in the soul. "Born again, not of the flesh, but of the Spirit," saith the Lord. This is Christian experience, and none can know it but those who have been made partakers of it. All our hopes are vain without it; for, saith the Savior, 'Ye must be born again, or ye cannot enter the kingdom of heaven.' This command is to all men every where—"except ye repent, ye shall all likewise perish."

Christ's second command is to be baptized in the name of the Father, Son and Holy Ghost. Three baptisms are brought to view in the New Testament, agreeing in one which bears witness on earth, the Spirit, the water and blood. The spiritual baptism is that which immerses the soul in the love of God; the water baptism is set forth by Christ's going to the river Jordan, and going down into the water, and being buried; as the Apostle hath said, "buried with him in baptism."

To say that going into and coming out of means going *to* and coming *from*, and nothing more, we might tell the sinner that being turned *into* hell did not mean that he should *go into hell*, or be *turned into hell*, but *to* hell, and not go in. Turning things in this way will

not do. Christ went *into* the water, and sinners will "be turned *into* hell, with all the nations that forget God."

The third baptism that agreeth in one to bear witness in earth, is the overwhelming bloody sweat and sufferings of Jesus Christ, in his agony in the garden and on the cross, when the streams of blood poured forth thro' the pores of his flesh; besides his head, his back, his face, his hands, his side, his feet, all wounded with whips and scourges of cruel cords, and thorns and spikes and spears, and the dirty sponge filled with vinegar, wormwood and gall. Can you look at this sight and say this baptism does not mean immersion? And can the baptism of the Spirit and water agree with this and not mean immersion? Jesus went into the water and was baptized, a lively emblem of his sufferings; and you who are planted in the likeness of his death, hold on to the true faith of the one God and Father, of whom are all things; and one Lord Jesus Christ, and we by him guided to the one baptism by one Spirit; baptized into one body; then there will be but one church, one Shepherd and one fold, and his name one through all the earth; then his kingdom will come and his will be done through all the earth, as it is in heaven; and Christ's prayer be answered that he prayed to the Father, that all might be one, as he and his Father were one.

Christ's fourth command is laying on of hands. This was done by the Apostles, and the Holy Ghost was given. It was done at the setting apart of men for office; it was done to the sick; it is now practised by some in receiving members into the church. It is one of the principles of the doctrine of Christ, and I believe it should be practised.

5. The doctrine of the resurrection was held dear to the apostles. It was Christ's doctrine, and preaching was vain if the dead rise not; this I believe.

The six principles of the doctrine of Christ was the eternal judgment. This Paul believed very essential; it was taught by the prophets; it is reasonable that God should appoint a day of judgment; and the Judge

is appointed, the day is drawing near, when Jesus Christ shall come on the great white throne to judge the world, and who shall abide the day of his coming?—"And I will come near to you, saith the Lord in judgment, and I will be a swift witness against the sorcerers; and against the adulterers and against the false swearers, and against those that oppress the hireling in his wages, and the widow and fatherless and turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Here is a looking-glass that is true; don't turn aside, and forget what manner of person you are, but let your sins go to judgment before hand, repent and have them blotted out, lest they follow after to judgment, and you find no mercy.

The sermon of Jesus Christ on the mount I hold to be essential; it is plain to be understood, short and comprehensive. It comprises the ten commands of God to Moses, the testimony of the prophets, and requires that these things should be believed and taught in the church of Christ; for those that teach them shall be called great in the kingdom of heaven. It also teaches us love to our enemies and good will to all mankind.

I hold, teach and believe in the last will and testament of our Savior; but I differ in opinion from some in regard to the will. There are three grand divisions at the present day among those that administer on the will of God; one part in administering on the will, declare salvation was willed to a certain part before the world began, and their title is sure; and none on this ground can fall, for the will cannot be broken. Others in their administration on the will say salvation is willed to all the human family and none will be lost, that all the world have a strong title to salvation, and the will cannot be broken. The third say in administering on the will that God has willed salvation to all, on conditions; that with God there is no respect of persons; if men confess and forsake their sins, with sincere repentance, they comply with the conditions God requires. God is just to forgive their sins, they then enjoy a present salvation, and if they endure to the

end, the same shall be saved; that all that fear God and work righteousness will be accepted of him; that Jesus hath said, this is the will of him that sent me; whosoever heareth the Son and believeth on him that sent me, hath everlasting life, and I will raise him up at the last day. He that believeth and is baptized, shall be saved. This I believe is God's conditional will, offered to all. If complied with, all have a title to salvation, and the will cannot be broken.

The doctrine of election is a doctrine of the Bible which I believe in. There are some classes of God's elect mentioned in the Bible. 1. Jesus Christ. 2. Angels. 3. Patriarchs. 4. The nation of the Jews. 5. The Prophets in that nation. 6 The Apostles. 7. All believers in Christ in every nation, are God's elect through the sanctification of the spirit and belief of the truth; for God's appointed means from the beginning was in this way, and in no other, made known to us whereby we can be elected. If we are God's elect we are first, called; secondly, chosen; thirdly, we must be faithful in order to make our calling and election sure. The old Jews who considered the promise of their election sure, so far departed from God in the days of Christ, that he told them they should die in their sins, "and where I go ye cannot come." Christ has opened a door for all to become the elect. The means are granted to all, which is the spirit to sanctify all; if it is not resisted it will do its office with every one,

Jesus Christ, angels, patriarchs, prophets and apostles were elected for important offices in the church. Jesus Christ to be head over all the rest; the angels, for ministering spirits to the heirs of salvation; patriarchs, to whom God gave the promises; prophets, to foresee and tell what was coming; apostles, to preach the gospel to every creature, that all the world might become God's elect.

The doctrine of the perseverance of the saints is a doctrine I believe is very essential. Peter in his second epistle and first chapter, has told us of some things wanting as an addition to the faith of a Christian. To persevere and to give all diligence is this addition;

1, add to faith, virtue; 2, to virtue, knowledge; 3, to knowledge, temperance; 4, to temperance, patience; 5, to patience, godliness; 6, to godliness, brotherly kindness; 7, to brotherly kindness, charity.

1. Virtue, I believe, means moral goodness, spiritual goodness, efficacy, valour. Christ is the source of virtue; if we abide in him he being the vine and we the branches, we receive virtue from the vine to bear the fruits of righteousness; herein God is glorified.

2. Knowledge. 1st, useful knowledge is obtained by reading the scriptures, which are sufficient for doctrine, correction and instruction in righteousness, to furnish to every good work. 2d, useful knowledge is obtained by reading the history of ancient and modern times; also by reading the lives of eminently pious persons, tracts on religious experience or doctrine, where they accord with the bible.

3. Useful knowledge is obtained of God by prayer. The apostle James hath said, "He that lacketh wisdom let him ask it of God, who giveth to all men liberally and upbraideth not." God can open the mind by the spirit, to receive the things of the spirit. Paul counted all things lost for the excellency of this knowledge.—To have this knowledge is eternal life. The Christian experiences this knowledge when he is first converted, but he must grow in grace and knowledge.

3. Temperance—means calmness, moderation, freedom from excess. We are to be temperate in all things. This extends into a wide field. First, be temperate in eating; excess brings on stupidity and disease. 2d, be temperate in drinking too much cold water in a hot day; it brings sudden death. Also in drinking distilled spirit; for this destroys both soul and body in perdition forever; it never should be used but for a medicine; a little wine sometimes is necessary for the infirm; but total abstinence for the healthy is best. Temperance in dress is also required. Much is said by the females, of late, in regard to temperance, and many of them have joined the Temperance Societies; this, to be sure is well; but do not many of them go to intemperate lengths in following the fashions,

particularly in the use of gold ornaments, which ought to be laid aside. The practice too, so much indulged in by young ladies, of wearing too few clothes for comfort, merely that they may appear more genteel, and which originates wholly in pride, should be condemned. By these means, thousands have brought themselves to a premature grave.

Don't say I am too plain; it is for your good, dear friends, that I write. I quote the third chapter of Isaiah, beginning at the 16th verse; read the remaining part of the chapter for a looking-glass, and see yourselves, and the threatenings of the Lord, and become temperate in your dress. Young men may take the hint. O get the adorning of Sarah of old, a meek and quiet spirit, a robe of righteousness to fit you for heaven.

Temperance in governing our passions is highly necessary. To be all the time scolding and finding fault is not justifiable in a Christian. Temperance in religión is of very great importance; not to go to excess and beyond our measure by fiery zeal. Some have too much of this. What I mean by this is to go beyond scripture measure. It is a good thing to be zealous in a good cause. Paul before his conversion was filled with this fiery zeal, dragging people to prison, and had some put to death, because they did not believe as he did. There are some such intemperate men now at the present day: if reformation takes place, and don't come just in their way, they are so intemperate they are filled with the spirit of persecution. And some to whom Jesus preached and told them ye know not what manner of spirit ye are of, they wanted fire to come down from heaven and burn them up, because they followed not them. O be temperate in all things; the spirit of the humble Jesus is a calm, peaceable, humble, tender, loving spirit.

4. Patience is the next thing. It means the power of suffering without murmuring. "Behold we count them happy who endure." Wait patiently under afflictions; don't murmur against God; Job was an exam-

ple of patience. "Patience works experience, and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in the heart."

5. Godliness is the next thing. Godliness is to be merciful like God, who sends his rain on the just and on the unjust; good to all; true, loving, holy, unchangeable. It means we should strive for these perfections, and abound more and more in them.

6. Brotherly kindness is the next thing. It is to have that willingness to do by our brother, under all circumstances, as we would have him do by us. To be kind and affectionate to all; to help them as we have opportunity, both in sickness and health; to impart to them both temporal and spiritual good, as they may need.

7. Charity is the last thing. Charity is tenderness, alms, benevolence, or love. Paul said, "without this, ye are nothing." Charity is greater than faith or hope; it suffers long and is kind; it envieth not, is not puffed up, is not easily provoked, thinketh no evil, beareth, believeth and endureth all things, and never faileth; rejoiceth not in iniquity, but rejoiceth in the truth; it covereth a multitude of faults; it extends to God and to our neighbor; to Christians of every sect, where we see the image of Christ; it looks with pity on the whole world, and would draw them to its embrace; if it were possible, it unites with kindred spirits around the throne of God; it is the bond of perfection, is immortal in its nature, and leads the soul to heaven. The Apostle Peter saith, "if all these things be in us and abound, we shall not be barren nor unfruitful; and if we do these things, we shall never fall; if we lack these things, we are blind, and have forgotten we were purged from our old sins, and have not perceived."

I believe also in free and open communion with all Christians. Having the Spirit of God is the source of communion with him. On this ground I hold, all that commune with God ought to commune with each other, and not make the outward sign more than the substance. Our blessed Lord, I believe, meant all his dis-

ciples should commune together. This they were to do in remembrance of him. It was to show his death until he comes; which meant that as often as they did this, it would bring his sufferings to view, and remind them of his love. The table being the Lord's, it is not my prerogative to say who shall come, or who shall not. If any eat or drink unworthily, it is to their condemnation, and not to mine. I have no certain evidence that all were baptized that partook of the bread and wine with Christ, the night before he was crucified; therefore I can commune with all the heaven born, for they commune with God who have his Spirit.

It is now two years and a half since my second volume was written, and during that period I have held about 1000 meetings, have preached in 40 meeting-houses, 15 school-houses, and 165 dwelling-houses. I have been with and united in public worship with 75 ministers, and not far from 2000 persons have professed religion in the reformations I have been engaged in. The denominations that have opened their meeting-houses and private houses to me, are Congregationalists, Calvinistic Baptists, Freewill Baptists, Christian Baptists, Episcopal Methodists, Reformed Methodists, and Universalists. I have been wonderfully blessed with health, as well as my family, so that I have been able to attend about all my appointments for five years past. What is before me I know not, but hope there are better days coming. My trust is in the Lord.

APPENDIX.

LINES,

Composed by the Author, on the life and death of brother FREDERICK SULLINGS, son of Elder Hervy Sullings, of Portsmouth, R. I. who departed this life in May, 1832. He professed religion when about ten years of age, was much gifted in speaking in public, in his Master's cause, and was a youth of uncommon talents. His disorder was the consumption, which brought him to the tomb at the early age of seventeen. He left the world with sweet composure, with a well-founded hope of eternal life through the blood and merits of his Redeemer. Mention is made of brother Sullings' speaking at one of my meetings, in the 2d volume of my Narrative.

Frederick's gone to reign with Christ,
No more to suffer here,
He now enjoys immortal peace,
And's freed from every care.

Early in life he sought the Lord,
And found salvation sweet,
But now he's gone to heaven above,
To bow at Jesus' feet.

Then weeping parents, do not mourn,
While Fred'rick sings above,
You'll meet him on fair Canaan's shore,
With smiles of heavenly love.

There beauty blooms, ne'er more to fade,
  There friends can never part,
There death can cast no gloomy shade,
  To grieve a parent's heart.

Then dry your tears with anxious hope,
  Fair Fred'rick you shall see
In robes of beauty cloth'd with light,
  In immortality.

All you his classmates on the stage,
  Of life's uncertain road,
O learn the lesson Fred'rick learned,
  And make your peace with God.

Then like Fred'rick you will lie,
  In Jesus' lovely arms,
Then like him you'll rise on high,
  With all his heavenly charms.

He like a star of brightness shone,
  His talents were so bright;
His voice was pleasant to the saints,
  Who heard him with delight.

He like a star now shines above,
  Forever fix'd on high,
He sits with Christ within his throne,
  And sees his Savior nigh.

He joins the millions in their songs,
  Who bow at Jesus feet,
Holy and pure before his God,
  Which makes his joys complete.

REMARKS ON THE CHOLERA.

I view the Cholera as a judgment sent by God to sweep off a part of the inhabitants of the earth. God has waited with all long-suffering for many years with this nation. We have prospered as a nation for a long time, and in our prosperity we have forgotten the manifold favors bestowed on us as a nation. We have become proud in our prosperity. Sickness and death is sent to humble us. The best way to prevent the continuance of the judgment, is, to do as the inhabitants of Ninevah did, to humble ourselves, and call mightily upon God; peradventure he may save from death those of us who are not prepared to die. The righteous are taken away from the evil to come. But O, think of the thousands who have already gone into eternity since the destroying angel has been sent on to this continent! With awful desolation he cuts down at a stroke the unconverted; they die like the rich man, and their souls are lost forever. O sinner, God's judgments, like awful peals of thunder, cry, woe! woe! woe! to the inhabitants of the earth, unless they repent. Will you wait till your glass is run out, and the angel of death shall lift his powerful arm and say, that time with you shall be no longer? O ye watchmen, remember the sword is coming; lift up your voice like a trumpet, and warn the people.

I believe some people suffer much through fear of the Cholera. Fear debilitates the system, overpowers the mind, and sinks the body along with it. This being the case, the Cholera is far more liable to prove fatal, than it is where the mind is tranquil and serene. I would now point out a remedy for those who are troubled with fear; first go to God, confess your sins

and forsake them; believe on the Lord Jesus Christ, and rely entirely on his atoning blood. Do this, and you will find forgiveness; then, agreeably to his promise, you will be cleansed from all iniquity; you will then receive the perfect love of God, and perfect love casteth out fear. The cause being now removed, there is no longer any fear of death. We fear the Cholera, because of death; we fear death because of sin; for sin destroys the soul. "The sting of death is sin." If you hold a bee in your hand, and know its sting is extracted, you do not fear the bee. So have sin extracted, and you will not fear the Cholera, nor death itself. You will then be reconciled to God's government, under all the dispensations of his Providence, and feel a calmness of mind in giving up yourselves and all your friends for him to do by you and them as he is disposed, saying, thy will be done, for the Judge of all the earth can only do right.

Views on the divine influence of the Spirit of God.

Nothing can be more plain, from both the Old and New Testaments, than that a divine influence is often shed on the minds of men by the Holy Spirit of God. A denial of this, is to deny the foundation of all true religion; for none can worship God acceptably but those who are influenced by the Holy Spirit; for the Father seeketh such to worship him. When I have read the writings of some men, who profess christianity, who deny the powerful influence of the Holy Spirit, I am fully convinced they know nothing about that religion that saves the soul from death, and are such as the apostle points out, who have a form of godliness, but deny the power, and are lovers of pleasure more than

God. Some will acknowledge there is a divine influence, but this is not more at one time than another.

To the testimony of God, I cite you; if they speak not according to the same, it is because there is no light in them. I shall first cite your attention to a few scripture remarks to prove there is a divine influence of God's Holy Spirit on the spirit of man, and second show that this is more at one time than another. First, this divine influence operated on the people before the flood: Gen. 6, 3: "And the Lord said, my Spirit shall not always strive with man." As soon as the hundred and twenty years had expired, and Noah's ark was finished God's Spirit ceased to strive; the fountains of the great deep were broken up, and the flood came upon the ungodly to their utter destruction. We believe that throughout the long succession of years under the old dispensation, God's Spirit influenced the prophets to warn the wicked; that holy men of God spake as they were moved by the Holy Ghost. And their testimony was attended by divine influence in their day, on the minds of those that heard them and caused reformation. Jonah's preaching to Ninevah is an instance of special reformation; the divine influence of God's convicting Spirit attending Jonah's preaching, brought down the king from his throne, and all his nobles, to set in sackcloth and ashes, and the inhabitants of this large city also, to turn from their evil ways and with fasting and prayer to call mightily to God to spare them. Were these people under the spirit of divine influence or not? Let God decide this question; he saw their works and spared them. Again, why did the prophet pray that God should revive his work, if he had no spiritual work with the sons of men to be revived? Let those that

write and preach against revivals, be careful lest they be found blind leaders of the blind, and both fall into the ditch together; for Jesus says: "Woe unto you blind guides." The New Testament is full of plain declarations of the powerful influence of God's Holy Spirit attending the preaching of the apostles.

The effect of Peter's preaching caused three thousand to cry out at one time, what shall we do to be saved? Was not this divine influence? Did not Paul experience divine influence on his way to Damascus; and was it divine influence that set him to preaching? And what did he mean when he said he was not ashamed of the gospel of Christ, for it was the power of God unto salvation? This was the power which he wanted his brethren's faith should stand in, and not in the excellency of speech, or the wisdom of men. This divine influence reproves the world of sin, of righteousness and of judgment. It sanctifies the heart of man, enlightens his mind, and gives him to see that he has the witness, that his spirit is united with God's Spirit; that he is born again, and has not received the spirit of fear, but of power and of love and of a sound mind. O sinner, be not deceived, but repent that your sins may be blotted out, when the times of refreshing come from the presence of the Lord. The times of refreshings are the times of the divine influence of the Holy Spirit, and God revives his work, pours out his Spirit like the refreshing rain on the thirsty earth, his doctrine drops like the rain, refreshing all the plants in his garden of grace, causing his heavenly lilies to grow and thrive and yield a sweet perfume through all the heavenly atmosphere.

POETRY.

The following lines were composed by that worthy servant of Jesus Christ, JOB SCOTT, a Friend or Quaker, while on his passage from England to America. They have often comforted me when depressed by trials or opposition.

THE hills and mountains skip like lambs at play,
They shall my awful mandate hear—all nature shall obey;
Old Ocean shall calm in silence,
The fury of the elements shall cease,
At my command when 'peace be still' I say,
No lawless wave shall ever disobey.
I hold the helm—in awfulness preside,
I rule the storm and on the ocean ride.
Fear not the waves, nor shudder at their roar,
Firm thou shalt stand as on the firmest floor.
And on the shore thy feet shall stand,
Again shall wonders strike thine eyes by land.
Great things to come I'll show thee,
Dark mysteries unfold,
Thine ears shall hear astonish'd,
Thine eyes surprised behold;
Things yet untaught I'll teach thee,
Things not yet seen disclose.
Through perils great I'll lead thee,
And vanquish all thy foes.
By day and night I'll guard thee,
I'll keep thee safe from ill,
An hundred fold reward thee,
And all my words fulfill
And evil near thy dwelling,
Shall never entrance find,
The things the most distressing
Shall work the end design'd.
Thy foes on earth though many,
No real harm shall do thee,
And cursings belched in plenty,
Shall but for good pursue thee;
I'll overtake their venom,
I'll turn their wine to gall,

On their own heads with vengeance,
Shall their own curses fall.
Thy soul in peace shall see it,
For peace I will restore,
I firmly now decree it,
Bow therefore and adore.
Believe all my dispensations,
In trials kiss the rod,
I am thy only portion,
Thy sure and great reward.
Nought else I'd have thee value,
Be this thy only prize,
And then above all conflicts,
In triumph thou shalt rise.
Through every deep probation,
Some truths I'll teach thy soul,
The joys of my salvation
At last shall crown the whole.
My will be done, thy anthem
Through time shall be and ever;
And from thy holy presence
Nought shall divide or sever.
Thy life shall bring me glory,
Among my saints below,
And angels shall adore me,
In things that thou shalt know.
Thy soul I'll deeply humble,
And still from time to time,
In awfulness I'll bow thee,
To bend thy will to mine
Thine arm shall not sustain thee,
Thy utmost strength shall fail,
My power alone shall aid thee,
My help alone avail.
I'll teach thee strict dependance,
I'll make thee know and own,
That all thy art and cunning,
Can nothing do alone;
Learn this most awful lesson,
Let self in silence lie,
And in my time and motion,

Thy soul shall mount on high.
On eagles' wings I'll bear thee,
Hinds' feet I'll give thee too,
For ev'ry work prepare thee,
And light thy lamp anew.
Thy bow I'll string for battle,
Thy fingers teach to fight,
And thou shalt chase a thousand,
Ten thousand put to flight.
And after all thy warfare,
I'll crown thy head with gold,
Fear not—lo I command thee,
Go forth—be humbly bold.
No purse nor scrip take with thee,
No staff nor change of dress,
I only can equip thee,
I'm thy alone success.
Kings I'll reprove before thee,
I'll bend opposing spirits,
He no defect shall witness,
Who my blest mount inherits,
Look not again behind thee,
Turn not to right or left,
Strait forward bend thy journey,
The rocks shall then be cleft.
Among the rocks and mountains,
And through the sea I'll make
A smooth and easy passage,
For mine anointed's sake.
The work is great appointed,
By me, my son, for thee,
And thou shalt be anointed
For that great work by me.
Through every strait I'll lead thee,
Wherever I shall send,
With bread of life I'll feed thee,
Until thy journey's end.
And when thy work is finish'd,
And death has set thee free,
To glory I'll receive thee,
To reign in life with me.

A

DISCOURSE,

ADDRESSED TO

CHRISTIANS,

OF

ALL DENOMINATIONS.

BY ELEAZER SHERMAN.

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A DISCOURSE.

In love to God and men, as I trust, I was led to write on the important and interesting subject contained in my text, desiring it may be for the good of mankind in general; hoping from this, they may be led to have right views of the character of God, and their duty to him and to each other, in this world of sorrow, mourning and death; and that we all may be prepared to meet God, and to enjoy him forever.

The text is selected from the Acts of the Apostles, chap. xx. ver. 32: *And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified.*

I shall first give some reasons why this text was given by Paul to his brethren.

2. Show how we become *brethren*, in the sense of the text.

3. The character of God, to which the Apostle commended his brethren.

4. The word of his grace, by the assistance of God, as being sufficient to build them up, and give them an inheritance among the sanctified.

1st. I am to give some reasons why this text was given by Paul to his brethren.

It appears by reading the 20th chapter of Acts, that the Apostle had labored much in Asia, in preaching the gospel, and his labors had been greatly blest, and his mind was filled with great anxiety for the welfare of his brethren, he therefore sends to Ephesus for his brethren to meet him at a certain place, to deliver to them his farewell address, never expecting to see them again.—He goes on in the first place to state to them his manner of labor among them, from the first day that he came into Asia; that at all seasons he had served the Lord with all humility of mind, in tears and temptations which befel him by the lying in wait of the Jews; that he kept nothing back that was profitable, and had taught them from house to house, testifying to Jews and Greeks repentance towards God and faith in Christ. He further tells them he should go bound in spirit to Jerusalem, not knowing the things that should befall him there, save that the Holy Ghost witnesseth in every city that bonds and afflictions awaiteth him; but he tells them, none of these things moved him, neither did he count his life dear to himself, that he might finish his course with joy, and the ministry which he had received of Christ. He also declared himself to be pure from the blood of all men, and that he had not shunned to declare the whole counsel of God. He then gives the elders charge to take heed to themselves, and to all the flock, over which the Holy Ghost had made them overseers, to feed the church of God, which he had purchased with his own blood. He tells them, that after his departure from them, grievous wolves would enter in and not spare the flock; also of themselves should men arise, speaking perverse things, to draw away disciples after them, and that they

should watch, and remember that for three years he had not ceased to warn every one night and day with tears.

We now discover by Paul's testimony, that no pains had been neglected for their good, and his love was great towards them, and also his labor and suffering while with them, he wished them to remember, and the doctrine he taught was true, and that they should be faithful to God and to one another. I would now ask in what language the Apostle could have addressed his brethren, which would have been more to their comfort, when he was about to leave them, than in the text before us. The attachment they as brethren had for Paul, must have been very great, as he had been with them for three years, and he had been the instrument of their conversion, and had taught day and night from house to house, by which means he had become their familiar friend, and their hearts were filled with grief, and they sorely wept when they saw his face for the last time.— But here is at this trying time blessed consolation to them in these words: Brethren, although I must leave you, yet I commend you to God; he will never leave you, but in all your trials, look to him for his blessing, and the word of his grace will give you consolation, and prepare you for an inheritance among the sanctified.

2dly. I am to show how we or they become brethren in the proper sense of the text. In one sense, the whole human family may be considered as brethren; God being the father of the whole, and we all his offspring. In this sense we are all brethren, but not in the sense of the text. Secondly, we may all be considered brethren in Adam, but not in the sense of the text: and thirdly, mankind may form themselves into societies, either civil

or religious, and yet not be brethren, in the proper sense that Paul called those whom he addressed as brethren. The Jews considered, because they were the children of Abraham, or his descendants, they were of course all the children of God, and heirs according to promise.—But all were not considered the Israel of God who were the descendants of Abraham; for when John the Baptist made his appearance in the wilderness of Judea, and preached repentance, and many of the inhabitants of Jerusalem, and also those that lived in the region about Jordan, came together and were baptized, these Pharisees or Jews came also to John's baptism. He told them they were a generation of vipers, and they must bring forth fruits meet for repentance, and think not to say because they were Abraham's seed, they were the children of God, for God was able of the stony-hearted Gentiles to raise up children to himself; and St. Paul himself, before his conversion, was a Pharisee of the strictest sect, and had the same envious and viperous spirit those had of whom John spake. We cannot suppose that Paul considered the Christians his brethren at the time when he was persecuting them and dragging them to prison. Neither can we suppose that the Christians considered Paul their Christian brother, when at the same time he was their greatest enemy; for John saith, if any man say he loves God, and hates his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? God is love. He that dwells in God, dwells in love, and God dwelleth in him. This union must take place, in order for God to be our father and we to become brethren.

I shall now endeavor to show how this great union can take place according to the word of God, so that even the vilest sinners may become the children of the Most High, and brethren in the strongest friendship and love.

We are taught by the word of God, that he hath so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. This shows us God is willing that all should be saved.

We are now to enquire in what way we are to be saved. Let Jesus Christ answer. He says, I am the way, the truth and the life, and there is no other name given under heaven whereby ye can be saved. As Christ is the way, we must all look to him and hear him; for God hath said, this is my beloved Son, hear ye him. The Son hath said, the hour is coming and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live. What doth Christ say must take place, in order to be saved? Ye must be born again. How can these things be? Let Christ answer: Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God: That which is born of the Spirit, is spirit. This spiritual birth is accomplished by the Spirit of God. As water operates on soluble matter, so Spirit operates on spirit, to accomplish this great work. There is a spirit in man, and the inspiration of the Almighty giveth them understanding. This Spirit reproves the world of sin, and enlightens every man on earth, in a greater or less degree, giving him the knowledge of good and evil. This has been the case ever since Adam and Eve ate the forbidden fruit in the garden of Eden.

The same Spirit that reproved Adam, reproves us of our sins, and no man can say that he has not sinned, in a greater or less degree: therefore he stands in need of a Savior; and a fig-leaf garment of his own making will not hide his shame. Man is in a fallen state by his own voluntary transgression, and cannot save himself.

The spiritual union between God and man is lost by reason of sin. This spiritual union must again take place, or we are lost to all eternity. Glory to God in the highest that he has appointed means that his banished should not be expelled from him. The promised Savior to Adam's fallen posterity, has made his appearance; the great sacrifice has been offered; the atonement is made; the flaming sword, which is the holy law of God, that turned every way against us, is fulfilled by Christ. We can now come by repentance and faith, and partake of the tree of life, and live forever. But, remember, O sinner, you cannot partake of this blessing without repentance and faith; for the blessed Savior has declared, that except ye repent, ye shall perish; and if ye believe not that I am he, ye shall die in your sins, and where I go ye cannot come; and he that believeth not is condemned already, and the wrath of God abideth on him. And again he saith, he that believeth on the Son, hath everlasting life; but he that believeth not, shall not see life. As the Spirit of God is sent to profit withal, then all may be profited by it, if they will; as the Spirit is sent to enlighten all, then all may see, unless they wilfully shut their eyes against the light, that there is light from God to every intelligent creature. And this is their condemnation, that men love darkness rather than light, because their deeds are evil. Therefore they shut their eyes, and how can they repent and be-

lieve the gospel, while this is the case? For there must be a cause to produce the effect; if there is light, and we have eyes to see the light, we discern the objects before us; therefore from light comes sight, from sight comes sense, and from sense comes feeling. The Spirit of God, as I before observed, is sent to profit withal, and shines into the understanding of man, showing him he is a sinner, and at the same time showing him that God is good, and that the goodness of God leadeth to repentance. While he thus sees and reflects on the goodness of God, he is sorry he has sinned against him. As the sight of the eye affects the heart, so it is with the sinner viewing the goodness of God. The sinner now discovers God's goodness to him, in every blessing he has enjoyed; and he is conscious that he has been unthankful for these blessings; he also views the unparallelled goodness of God in the gift of his only Son. And when he sees he has refused his calls, and slighted all the means God has provided for his salvation, he abhors himself and repents—he mourns before God on account of his numerous sins, and heartily forsakes them. His language is, God be merciful to me a sinner. While God views him in this penitent state, with a broken heart and contrite spirit, he grants a pardon of all his sins, and gives an evidence of the same by the spirit of adoption, whereby he can call God his father, and God owns such as his sons and daughters. For as many as believe on him, he gives power to become the sons of God—born again, not of the will of the flesh, nor of man, but of the incorruptible seed, the word of God that liveth and abideth forever. Here we discover our relationship to God, that we are his spiritual children, and brethren in Christ

Jesus; and whether we be Jews or Gentiles, Barbarians, Scythians, Africans, bond or free, we have all been made to drink into one Spirit; and whether we be Trinitarians, Unitarians, Arminians, Calvinists, Baptists, Methodists, Episcopalian or Congregational Christians, or whatever name we are called, we are brethren, if we are united to Christ by this one spirit. If we have not this spirit, we are none of his, let our profession be what it may.—Christian fellowship comes in no other way, but by Christian experience. Unless we are born again, we have no Christian experience that is saving; for the kingdom of God cometh not by observation, but it is righteousness, peace and joy in the Holy Ghost—and he that hath this has the kingdom of heaven within him.

Hence we see the reasonableness of this doctrine which our Lord and his Apostles taught, and as Paul has declared he did teach the people publicly, from house to house, testifying both to the Jews and Greeks, repentance towards God, and faith in our Lord Jesus Christ. And he has informed us he had brethren according to the flesh, that he had great heaviness and continual sorrow because they were not saved, and were unbelievers. He informs us also in his writings to the churches, that he had brethren in fellowship in the spirit, and these he called his beloved brethren. Beloved brethren, beloved of God, beloved of angels, and by all that are in like precious faith, that works by love; for all that are born of God, dwell in love; and God is love, and God dwells in them, and this love is stronger than death.

3dly. I am now to describe, in some measure, the character of God. But here I shall come short, for no finite being is able to give more than a faint description

of the Infinite God. But there is a degree of knowledge of God attainable, according to the testimony of Jesus, in John xvii. 3: This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. The saving knowledge of him is eternal life, and this is all we want to know, and all that he is pleased we should know, while we remain on earth, for none by searching can find out God; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts. But if we are so happy as to arrive at heaven, we shall know more of the glorious attributes of the Deity.

There are three ways by which we are taught of God; and one of the three is that saving knowledge which is eternal life. First, then, we are taught by the works of creation. To every reflecting mind, creation speaks the power, wisdom and order of the great Creator. When we cast our eyes to heaven, and behold all the planetary systems, the sun, moon and stars, moving with the most unvarying regularity through the bounds fixed by Omnipotence, and all designed for the happiness of man, we behold the incomparable goodness, power and wisdom of Jehovah. And also when we view in this lower creation, the astonishing works of God, the fountains of the great deep, the earth, with all its rocks and mountains, hills and vallies; and the lakes and rivers which pass into the great deep, and the streams and rivers which are fed again; and also the thirsty earth being watered by the mysterious process of exhalation, great, we must say, is the power, and very great is the wisdom of God. But still further in the creation and formation of man, do we behold the unequalled wisdom of God. The inexplica-

ble union of mind and matter, leads us involuntarily to exclaim, that we are fearfully and wonderfully made.—And again we behold the beasts of the field, the fowls of the air, the fish of the sea, which are created by God, for the use and benefit of man, for him to have dominion over them. And this is not all which God has given to man. All the created works of God are unceasingly ministering to his wants and necessities. The sun to give light and warm the earth, and the showers to water it, that it may vegetate and yield the fruits for man's subsistence. The moon and fixed stars for light and information to the mariner, that he may set his compass, and steer his ship to the destined haven. The ocean, the channels of which are cut out by the hand of the Almighty, for the convenience of man, so that the produce of the earth may be carried to every part of the globe. The almost infinite extent of mineral substances found in the earth, and which are so indispensable for our use and convenience, are all furnished by the same beneficent hand. From these mineral substances, is composed the treasure called money, for which men labor with such unwearied industry to accumulate, and which the wise king said answered all things. Throughout this boundless variety of circumstances, we are taught the goodness of our Creator, and which should lead us to exercise the most unfeigned gratitude for all his innumerable and unmerited mercies.

I shall now proceed to the second consideration by which we are taught the knowledge of the character of God. This is made known in the revelation which he has made of himself in the scriptures of divine truth.—These scriptures afford great information, and the sa-

cred truths contained in them, are in exact accordance with what I have before stated of the works of creation. David declares, in speaking of what we are taught by creation, that the heavens declare the glory of God, and the earth sheweth forth his handy work; day unto day uttereth speech, and night unto night sheweth knowledge of him.

There is no history of antiquity equal to the Old Testament, for information concerning God and the creation of the world. It is there delineated in the clearest possible manner, that all things came into being by the power of God. We there see how sin came into the world, and how a Savior was promised to Adam's posterity after he had fallen from his primeval innocence, and brought death into the world by reason of sin. And death would forever cast a gloom over the grave, were it not revealed to us in God's word, that life and immortality are brought to light through the gospel.

In the book of Revelation we are informed there is but one God, who is the father of all, both in heaven and earth, and that he is just, merciful and true; and his love extends to all his creatures; so that in every nation, he that feareth God and worketh righteousness, is accepted of him. I see nothing in the revelation of God, which leads me to believe he created one of the human family for eternal misery. It is contrary to the attributes of the God of glory; his justice, his mercy, his love, the numerous passages of scripture which declare in the most unequivocal and unambiguous manner, God's unwillingness that any should be lost, all combine to forbid the belief of a doctrine as repugnant to human reason, as it is to divine declarations. If any are lost

and miserable, they themselves are the sole cause of their deplorable state; as God has said, O Israel, thou hast destroyed thyself. And as we all have sinned and justly brought destruction upon ourselves, mercy pleads our cause, and says there is help; love and truth with all their powerful charms invite to save the soul. And that hard-hearted, ungodly sinner, that rejects all this, brings on himself swift destruction. Would the Lord Jesus have died for all men, if God delighted in the destruction of a part? And would Jesus ever have stood and wept over Jerusalem, and uttered the pathetic language he did on that occasion, were it decreed from all eternity, that the interminable misery of a part of the inhabitants of that ill-fated city, was necessary to fulfil the designs of Jehovah? O Jerusalem, how oft would I have gathered you together, as a hen doth her chickens, but ye would not. And again, ye will not come unto me, that ye may have life. Would Jesus have said these words, if God had determined their damnation before the world began? It is evident they brought destruction upon themselves, by rejecting Christ and his gospel; not that they were bound by any irresistible decree of the God of justice to do as they did, and then to be punished to eternity for what they were morally unable to prevent. If so, where is the justice, mercy, or love of God? Would Jesus ever have said to his Apostles, go ye into all the world, and preach the gospel to every creature, if at the same time, only an elected few, should be blessed with the exhilerating promises of that gospel? The scriptures declare that the gospel is good news to every creature; how can this be, if God, before the foundation of the world, designed only a part should partake of its promised reward?

I see no evidence, in the revelation which God has made, that he has determined all shall be saved; neither do I find a decree that all shall be damned. But I do find a decree, that all shall be saved, who obey the gospel, and that all shall be damned who obey it not. This does not destroy the attributes of God—his justice, mercy or love. The book of revelation is a chain, that is mind and will of God, revealed to men. It needs no addition by men, neither will it do for men to take away a part of this chain, and throw it by, but take the whole, and look to God for wisdom to see how this chain is connected together, and then they will see the plain path that leads from earth to heaven.

Some say God has a secret will, and they pretend to know the secret will of the Almighty. The revealed word of God teaches me and all others, that secret things belong to God only. If we put into practice what God has revealed, according to the best of our understanding, it is enough for us.

I see nothing in revelation but what harmonizes with the visible works of God, in teaching us his love and goodness. He that has created the earth for man, has granted means for his support; and if he attends to those means, his labors will be blessed for his temporal good. And so we are taught that God is a rewarder of all those who diligently seek him; and will not be lacking on his part, in granting to his intelligent offspring, his grace for their salvation.

This leads me to the third point, as I before stated, that we might come to the saving knowledge of God, and this is by the Holy Spirit. I have given some information how this saving knowledge of God is obtained

in my second proposition, concerning in what way we become brethren. But I wish to make a few more remarks on this important part of my subject. Paul in his first epistle to the Corinthians, says, he was sent to preach, not with wisdom of words, lest the cross of Christ should be made of none effect. For says he, the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent.—Where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world? After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe. For, says Paul, the Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God has chosen the foolish things of the world to confound the mighty, and God has chosen the weak things of the world to confound the things which are mighty, and the base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom

and righteousness and sanctification and redemption, that according as it is written, he that glorieth, let him glory in the Lord. And I, brethren, came unto you not with enticing speech of man's wisdom, declaring the testimony of God, for I determined not to know any thing among you, save Jesus Christ and him crucified; and I was with you in weakness and in fear and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power, that your faith should not stand in the wisdom of men, but in the power of God.—Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained unto our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God, for what man knoweth the things of man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither

can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things. This is the language of St. Paul to the Corinthian church concerning the spiritual knowledge of God, which he gloried in more than all the wisdom or knowledge which he had or could receive of men, and this was the only foundation of his hope in preparing him and his beloved brethren for the spiritual world of glory. What will our faith or hope avail without this spiritual knowledge, for we cannot worship God without the Spirit? There are many in the world who think, because they are morally good, that is sufficient to save them. Morality is to be highly esteemed, wherever we see it in any one.—To be morally good and to be spiritually good are two things. The spiritual good man delights in the law of God after the inner man, which is by the Spirit of God.—The moralist may have a great many outward good qualities, and yet his heart not be right in the sight of God. The young man who came to our Savior to know what he should do to inherit eternal life, was told to keep the commandments. All this, he said, I have done from my youth up. Of course he thought he was good, but the Savior told him he lacked one thing, and then told him what to do, and not being willing to comply, he went away sorrowful, because what Jesus told him was crossing to his natural disposition, and this is the case with thousands at the present day, and I fear many are expecting heaven on account of their moral goodness who will find themselves mistaken. Heaven is a place of spiritual worship, and none are idle spectators there. God must be spiritually worshipped here, and for a man to be in heaven without the spirit, he would be unhappy,

for no creature is happy out of its element. And could the ungodly sinner be admitted into heaven with enmity to God, it would prove a greater hell, if possible, than any other place he could be in.

All the prophets of old spake as they were moved by the Spirit, and the Apostles preached by the Spirit, and prayed and sung with the Spirit, and declared that they were made able ministers of the New Testament, not of the letter but of the Spirit, for it was the Spirit that gave life to the soul of man to prepare it for the heavenly world.

It is evident and strongly confirmed by Paul and Peter, that God's appointed means from the beginning was to save the lost race of Adam through sanctification of the Spirit and belief in the truth. Paul, in his 2d Epistle to the Thessalonians, 2d chap. 13th verse, thus writes to his brethren: But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to sanctification of the Spirit and belief of the truth. And Peter testifieth the same, in his first Epistle, that we become God's elect through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. We now see plainly how we become God's elect or chosen people, and this was God's will from the beginning, to save all that should yield to the striving of the Spirit; and all might become God's elect or chosen people, if they did not quench, and grieve, and resist and do despite to the Spirit of grace. God's Spirit strove with the inhabitants of the old world, but they refused to obey; and he said before the flood, his Spirit should not always strive with man. All men have the

reprovings and strivings of the Spirit; but if they do not yield, the time is short that the Spirit strives, and then they are left, and given over to hardness of heart, and a reprobate mind. This was the case with those in Jerusalem, that our Savior preached the gospel to, to whom he addressed, as did your fathers, so do you always resist the Holy Ghost. The sinner cannot hinder the Spirit's power in convicting him—but he can resist the Spirit so much as to hinder his conversion; for where there is no sanctification, there is no conversion. If the Spirit is quenched and ceases to strive, then there is no effectual means of salvation, for this is God's chosen and appointed means from the beginning, that we should be saved through the sanctification of the Spirit, and the sprinkling of the blood of Christ.

The Spirit of God in its operation on the hearts of some, is more powerful than on others, and the reason is because some are more wicked than others; hence they feel greater condemnation. We often hear some in telling their experience, declare that they never felt so much distress as they have heard others relate, when under conviction, and also that they never felt such ecstacies of joy as they have heard others tell of, when they were converted. Jesus said, where much was forgiven, the same loved much, and the Spirit is given by measure to each one as God sees fit. We are not to measure others by ourselves in this respect. Some have very powerful conviction and sudden conversion, and with some it is a gradual work. Now if I have experienced this gradual work, and another been struck down as Paul was by the power of God, and like him been instantaneously converted, I am not to say I have

no fellowship for such, because I did not experience religion in the same way he did, for he has as much evidence that his conversion is real, as I have, and the word of God in many instances confirms the same. The circumstance of the jailor and his household is an instance of sudden conversion, and also the three thousand that were powerfully convicted and converted on the day of Pentecost. I have been astonished many times when I have seen the powerful Spirit of God manifested in different places, and those who profess godliness rise up in opposition, it has led me to think they were like those the Apostle spake of, that have the form of godliness, but deny the power; and some are in opposition to revivals of religion, and preach and write against them; but this is according to scripture, that revivals of God's work will take place and have taken place from time to time, ever since the creation of the world. The prophets prayed to God to revive his work, and in different ages of the world, when the church has been in a low state, some prophet has come forth with the word of the Lord, like fire, which has caused reformation; and just before our Savior made his appearance in the world, the prophet Malachi came forth in the spirit of prophecy, saying, the Lord whom ye seek, shall suddenly come to his temple, but who shall abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. The church at that time had not the discernment of spiritual things, for darkness had covered the earth and gross darkness the people, and religion was all in outward forms, which did not lead the people to the spiritual substance, because sin had blinded their eyes, and therefore they rejected Christ, and would not understand the things he taught

them, because they were looking for an outward temporal king to reign, instead of the spiritual kingdom in the heart. But Christ having the Spirit without measure, preached as one having authority, and with that Spirit and power, that the winds and waves obeyed his voice, and the dead at his command came forth to life. These miracles caused devils to believe and tremble, and men to acknowledge he was the Son of God, and to receive his doctrine as the only way of salvation. He declared in his preaching, that he came to send fire on the earth. The spiritual fire burnt powerfully in a few short years while he was on the earth, and thousands then had the knowledge of it purifying their natures, and at the day of Pentecost the Spirit as fire burned in the hearts of the apostles, and by the Spirit they spake to the people. A great reformation then took place, and spread like fire in every direction, and the more that wicked men and devils endeavored to stop this spiritual fire, the more it spread, to consume all the hay, wood and stubble religion in the land. So mighty did this fire burn in a certain city, where Paul preached in Asia, that the craftsmen were like to lose their property by this fire: and the splendid temple of the great goddess Diana, and her magnificence, would have been destroyed, whom all the world worshiped.

But, say some, the prophets and apostles are all dead, and we are not to look for revivals in these days. Although the prophets and apostles are dead, and have gone home to glory, their words yet live, and teach us an important lesson, that all which they testified and prophesied is not yet fulfilled. The prophet Daniel has told us that the God of heaven should set up a kingdom

that should stand forever. This, no doubt meant the spiritual kingdom under the reign of Christ, which is compared by Daniel to a stone cut out of a mountain, that waxed larger and larger until it filled the whole earth, and this kingdom is to consume all others. David hath prophesied that the dominion of Christ shall be from sea to sea, and from the rivers to the ends of the earth; and to the increase of his government there shall be no end; and that in the last days many should run to and fro in the earth, and spiritual knowledge is to increase until all shall know the Lord, from the least unto the greatest.

This is to show us, that reformations were to continue from generation to generation, in a greater or less degree, until the knowledge of God shall fill the earth, and his kingdom come, and his will be done on earth as it is in heaven. All the Church for many centuries after Christ and his Apostles were dead, seemed to be in the wilderness; yet Christ has had faithful witnesses from one century to another, who have felt the reformation flame and died as faithful martyrs to the cause of truth. When we look back on ages past, when darkness enshrouded the earth in the long night of popery, we see that all the persecutions of torture and fire, did not stop the reformation from bursting forth. Calvin and Luther stepped forth as bold champions, not fearing the Pope nor the devil; and having all the artillery of hell arrayed against them, did not stop their progress in spreading light through the dark regions of the earth. And in a later period of time look back to our mother country, at the time law religion prevailed, and the priests bore rule and a dead form of religion, without the power, was prevalent. God at this time was pleased to inspire

George Fox to go forth as a flaming herald of the cross, and cry in the towns and cities, against the abominations and false religion set up by the priests and people. Clubs, stones and the dungeon of a prison did not retard his progress in spreading spiritual knowledge.

Again, look back to the time of the settlement of our own country, by our forefathers, and see the persecution of the Baptists and Friends. Hanging the Quakers in Boston, and tying the Baptists to the tails of carts, and whipping them through the streets, did not hinder their increase, for the more they hung of the Quakers, the more others were ready to share the same fate for the cause of Jesus. And from that time to the present, a most wonderful increase of the Redeemer's kingdom, has been made in this highly favored land.

All denominations have shared richly in the goodness of God, since Whitfield and Wesley, those bright stars of heavenly light, have finished their course. Thousands among the Methodist denomination, are now preaching the glorious gospel, and their increase is truly astonishing. The different orders of Baptists and Congregationalists, have been blessed in a wonderful manner, within a few years past, with revivals. The Episcopalians have also shared richly in the grace of God, in having numbers added unto them of such as will be saved. The Friends, called Quakers by their enemies, because they trembled under the operation of the Spirit, at the time they first came out as a spiritual people, to serve God, in the days of George Fox. I think there were none on earth at that time, more spiritual and holy. Their sufferings were great, yet they increased in numbers like the Israelites in the land of Egypt. They have,

as a people, been most wonderfully favored with spiritual knowledge, and have had the least dissensions and divisions among them, of any denomination with which I am acquainted. But of late a division has taken place —the reason of this I believe is, on account of their becoming too formal, having a name that their faith stood in the spiritual worship of God, and at the same time, they were in a measure dead, as to the spiritual life of God in the soul. I do believe there are many spiritual preachers in each party of the Friends; and if contending about some particular doctrine should be laid aside, and all try to get the beam out of his own eye, and pray God fervently that the fire of his love might consume all enmity and hatred in the hearts of all, they might then come together and worship God in one Spirit.

The people of God who are distinguished by the name of Christians, called so after the name first given to the disciples at Antioch, believe in the doctrine of regeneration, and the spiritual worship of God. They take the New Testament as their only rule of faith and practice. As a people they have been blessed of God, and have received satisfactory evidence of their adoption into the great family of Christ. At the time of their organization as a distinct branch of the church militant, they met with obstacles which not only seemed to retard their prosperity, but to threaten their very existence. Their numbers were few, and their public meetings were held in groves, and barns, and private houses. They were despised and persecuted by other denominations, and were looked upon as a child of untimely birth, and whose visibility would be as evanescent as the morning dew before

the rising splendor of the king of day. But to the inexpressible astonishment of their enemies, they have increased, and have been blessed with reformations from the time of their commencement to the present period.—They bless the God of all grace for his kind and merciful interposition in their behalf; for without his assistance, they must have sunk under the opposition which was arrayed against them. But if God is for them, what avails the opposition of man? He has brought them out of many troubles, and led them on to a most triumphant victory and placed them on a foundation as immovable as the Rock of Ages. Some of their first preachers have survived all the storms of persecution, and continue to blow the gospel trumpet. They now behold with unmingled delight, the clear sunshine of day spreading its enlivening influence over their future prospects.—Their churches flourish and grow like vines, whose branches afford a peaceful shade to the traveller in Zion.

Thus far I have given the reader my views and faith concerning the spiritual knowledge and work of God, essential to the salvation of the soul of man, together with the rise and progress of this spiritual work among the different denominations, since Christ and his Apostles were on the earth. I hope the candid reader may know by happy experience, this spiritual and saving knowledge of God; and that Christians of every denomination may labor to spread the saving knowledge of God our Savior to earth's remotest bounds, and that our prayers may be faith, as was Elijah's of old, when he was answered from heaven by fire, that consumed the

sacrifice with the wood and water, and confirmed the faith of thousands in his day, that there was a God in Israel.

Fourthly, I was to show the word of God's grace as being sufficient by his assistance, to build up his people and give them an inheritance among the sanctified.—By grace, we are to understand a favor or blessing given or bestowed on an unworthy creature, that which he has not merited. The word of God's grace, means in this text, no doubt, the Old and New Testament, containing information to us sinners, how we can be saved. This is a great favor and blessing bestowed on us who have justly merited the displeasure of God.—Therefore it is by grace, as we are taught, that we are saved, and that not of ourselves, but it is the gift of God. As I have already stated so much concerning the way of salvation in my second and third propositions, according to the word of his grace; I shall now try to prove its sufficiency without any doctrine or articles of faith invented by man to build us up and give us an inheritance among the sanctified. In Paul's address to Timothy, second epistle, 3d chap. 14th, 15th, 16th and 17th verses: But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

Again, in Paul's writings to the Ephesians, 2d chap. 19th, 20th 21st and 22d verses: Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit. From these passages of Scripture, we discover that the man of God is thoroughly furnished with a perfect rule and pattern by the great head of the church; and he is the chief corner-stone, chosen of God and precious; laid in Zion for the hope of the guilty; as Paul has testified in I Corinthians 3d chap. 11th verse: For other foundation can no man lay, than that is laid, which is Jesus Christ. How, says one, shall I know I am on this foundation? Jesus has told us how we may know. It is all those that heareth these sayings of mine and doeth them. He is likened to the wise man, who digged deep, and built his house on a rock, and the floods came and the winds blew and beat on that house and it fell not. And Jesus said, he that doeth the will of my father, the same is my brother and sister and mother. Again, Rev. xxii. 14: Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The precious promises contained in the word of his grace, are every way calculated to build up and strengthen the mind in every trying circumstance we may be in, while passing through this world of sorrow and death, the

inheritance among the sanctified promised in the text is the greatest that possibly can be arranged, we are all more or less conscious to have some inheritance in this world. The sons of the rich are anxious to come into the possession of the estates of their fathers; but all this is of short duration—but the saint of God is going to inherit eternal life. And what can be greater? If we have riches and honor here, our life is short to enjoy them, but the nobler treasures of heavenly things are of eternal duration. The righteous shall have eternal life to enjoy them. Theirs are the crowns of glory prepared for the righteous that shall never fade; their robes of purest white shall never become spotted. There are the shining cherubim and seraphim, and the innumerable company of angels that surround the pure white throne of God, besides all these, the four beasts, the four and twenty elders, the hundred and forty four thousand, of the sealed tribes of Israel.

And besides all these, those which were numbered, and the number was numbered ten thousand times ten thousand and thousands of thousands: these, with the innumerable company which no man can number, with all these my Christian brethren of every name, we shall have our inheritance in heaven. And what will make heaven more glorious than all, will be beholding the great and glorious God, and Jesus Christ at his right hand, who is the express image of the Father. And the glory of God and Christ the Lamb will be the glorious light of heaven; and what glorious music will be heard in heaven, when this innumerable throng shall be gathered before the throne, to join in the eternal song of praise to God and the Lamb forever.

I shall now close this important subject by addressing my fellow men in their different stations and callings in life. We are taught by the great God and Father of all, that his Son Jesus Christ is appointed and crowned King of heaven and earth; that he holds the sceptre in heaven, and is anointed King of kings and Lord of lords in this lower creation, and head over all things to the church, and will continue to reign until all things are put under him and the last enemy is destroyed.

We have seen the awful consequences of wicked popes, kings and priests setting themselves up as lords over God's heritage. Where this has been the case, the most cruel persecutions have taken place, and more blood has been shed on this account than any other. It is now time for the nations of the earth to awake, and see that all such conduct is contrary to Christianity—to that spirit manifested by the great Head of the church, and also to his commands as a rule for us to follow. I am fully convinced that no man or body of men are authorized to be at the head of Christ's church on earth. And those that seek for this power, seek for that which will be discountenanced by God; for it is an usurpation of that power, which belongeth to him whom the apostle has declared the Head of the church. And he is the one lawgiver spoken of, who is able to save and destroy; and his law is the perfect law of liberty; if we are in subjection to it, it is sufficient for us, both as it regards this life and that which is to come.

In this land of liberty, we acknowledge no king but Christ; he is the head of our churches, and our laws guarantee the privilege of worshiping God according to

the dictates of our own conscience, and no one denomination has the preference over another. As long as this is the case, God will bless us as a nation. For God will bless that nation whose laws accord with his own. It is evident that no nation is so highly favored as our own—religion flourishes, peace and prosperity abound—so that we may say we are exalted to heaven in point of privileges. While we enjoy these great blessings, we should be thankful and humble; that the giver of all mercies may preserve us from war and pestilence, and continue those blessings to us. And to this end, it is highly important that our rulers should be such men as fear God and look for his blessing on themselves and the nation at large, while it is under their administration, and that they may be a terror to evil doers and a praise and blessing to such as do well; that they may fill their high stations and important callings with usefulness, and be prepared to render up their accounts with joy before the great Judge and Governor of the Universe.

Secondly. I am now to address my brethren in the ministry. The great Head of the church has taught us that his kingdom is not of this world; and he has left us information how his church is to be governed, and the rules and commands he has given us are sufficient, without any alteration or addition; and every minister of Jesus Christ has a high and an important calling. But he is not called to make any new laws to govern the church, neither is he to preach any new doctrine, or to lord it over God's heritage. But he is called to be a servant, and to obey his Master, both in precept and ex-

ample. It is important that every preacher should be humble. The blessed Jesus was meek and lowly in heart, and nothing but pure love brought him from heaven to preach to sinners; and nothing but pure love caused him to suffer and die, and as the apostle hath said, the love of Christ constraineth us. This was what caused the apostle to suffer and preach, and all who preach ought to be led by the same Spirit; if they are, God will work with them and bless their labors wherever they go. No man ought to preach, if he is not a Christian, and to be a Christian is to be Christ-like. Then let every preacher examine how much he imitates his Lord and Master, for it is sufficient that a servant be as his Lord. I fear too many preachers' example is more like the proud pharisee than the humble Jesus. No one ought to preach unless he is sent; for, saith the apostle, How shall they preach except they be sent? If they were sent by Christ, they are Christ's servants. If they were not sent by him, they are not his servants; for, says, Christ, his servants ye are to whom ye yield yourselves servants to obey. How, says one, shall I know that I am sent of Christ to preach? Ask yourself the question what induces you to be a preacher? Is it the love of ease, because you think this an easy way to live? You are mistaken, if this is your motive. God has faithful watchmen on the walls of Zion, that shall not hold their peace day nor night. The labors of the faithful minister are great. Is it the love of money? This is contrary to scripture, for the apostle saith, Not for the sake of filthy lucre; and Solomon says, the love of money is the root of all evil. Is it the love of honor? You will find

yourself mistaken, if this is your motive. God will not know you, if he has not called you. The honor of men is but vanity. If you are called, you will be an able minister of the New Testament; qualified by the spirit of Christ, his love will constrain you to go forth; and love to your fellow men will draw you forth, and you will be willing to suffer persecutions for Christ's sake, while you preach; and you will have souls for your hire, and all things needful here, and in the world to come everlasting life. The promises of the gospel ought to encourage every preacher to be faithful to his calling.—For a preacher to have his labors blessed of God, and for God to work with him, as he did with those whom he first called, is a greater satisfaction to him than thousands of gold and silver, or all the honors that can be conferred upon him by man. If a preacher does not feel what he preaches to others, but delivers his sermons as the school-boy repeats his lesson, it can be of but little service to his congregation; and they will wait with anxiety to hear the last words.

I ask such preachers if they think the apostles delivered their sermons in this way. You may answer and say, the doctors and scribes and pharisees in Jerusalem delivered their discourses in this way. But when Jesus Christ came, who was anointed by the Spirit to preach, the people saw the difference, and said, he speaketh as one having authority, and not as the scribes. And his apostles having a measure of the same Spirit, their preaching was not in word only, but in demonstration of the Spirit, and with power; and every preacher must have the anointing of the Spirit. If he has, he knows

it, as did the first preachers called to the ministry, who declared that they were made able ministers of the New Testament, not of the letter, but of the Spirit. Much is done and still is doing among the different denominations to give young men an education for the ministry. It is good to have learning; but no man ought to enter the ministry to preach, because he has been taught by man. Let him remember the great apostle has said, he did not receive his commission from man, neither was he taught it by man, but by the revelation of the Spirit of God. Suppose one should be educated by men to preach, and he pays four or five hundred dollars for his education; & should then be called by a church and society to be their preacher, when at the same time God has never called him, and he remains their preacher for years, and does them little or no good by his preaching, he certainly must prove a curse, instead of a blessing to that people, while if they had one whom God had called, they might perhaps have been blessed with reformations, and great good have been done. When some of our young men who have been educated to preach, have in a few years become lawyers, as I am told has sometimes been the case, I think they never were called of God. One of these blind guides being enquired of why he had left preaching and turned lawyer, replied, that having discovered that men cared more for their wills than they did for their souls, he should pursue the most profitable employment. I now ask the reader if he thinks this man was ever called of God to preach. Did not Jesus say, Lo, I am with you to the end of the world? Did not Paul finish his mortal life in preaching, and die in the Lord, and look for a crown of glory?

I hope no young man will enter the ministry, unless he is called of God. If he does, what account must he give in the day of judgment? If he should say he has done much, God may say, I never knew you, and who hath required this at your hands?

I hope also none will keep back whom God hath called. If they should, what account must they give in the day of judgment? The prophet Ezekiel has told us the blood of others will be required at their hands; and Paul says, Wo is me, if I preach not the gospel.

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